

SOCIAL REBUILDERS

CHARLES REYNOLDS BROWN

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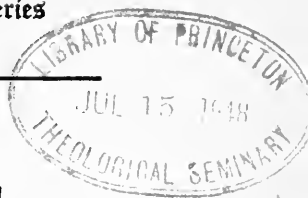
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The Mendenhall Lectures, Seventh Series
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Social Rebuilders

CHARLES REYNOLDS BROWN

Dean of Divinity School, Yale University

“And they said, Let us rise up and build”



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TO
MARCUS D. BUELL
TEACHER AND FRIEND
WHO TAUGHT ME TO READ THE GOSPELS
WITH A TRUER INSIGHT
AND TO FOLLOW THE ONE THERE PORTRAYED
WITH A MORE COMPLETE FIDELITY
I DEDICATE THIS BOOK
IN GRATITUDE AND AFFECTION

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FOREWORD

THE chief distinction of this little book is that it is a voice crying in the present wilderness of confusion and disorder showing the way out. The author is a modern prophet with a message of God for the time. He gives in these lectures a discriminating appraisal of present-day industrial and social conditions. He interprets the message of the old Hebrew seers with rare spiritual insight and proclaims their religion as the only hope for the rebuilding of the world. Coming from the ranks of the toiling masses, Dean Brown speaks not as a partisan but with a broad sympathy. For the reconstruction of the world he looks not to institutions but to ideals; not to new measures but to higher motives. This volume breathes with passionate eloquence for the humanizing of industry, for the moralizing of social relations, and for Christianizing the whole of life. For stimulating thinking, and prophetic utterance upon the vital issues of the time, these lectures will be highly prized both by ministers and laymen.

The Mendenhall Lectures of DePauw University, to which this series of addresses belongs, was founded by the Rev. Marmaduke H. Mendenhall, D.D., of the North Indiana

Conference of the Methodist Episcopal Church. The object of the donor was "to found a perpetual lectureship on the evidences of the divine origin of the Holy Scriptures. The lecturers must be persons of wide repute, of broad and varied scholarship, who firmly adhere to the evangelical system of Christian faith. The selection of lecturers may be made from the world of Christian scholarship, without regard to denominational divisions. Each course of lectures is to be published in book form by an eminent publishing house and sold at cost to the faculty and students of the University."

Lectures previously published:

1913, *The Bible and Life*, Edwin Holt Hughes.

1914, *The Literary Primacy of the Bible*, George Peck Eckman.

1917, *Understanding the Scriptures*, Francis John McConnell.

1918, *Religion and War*, William Herbert Perry Faunce.

1919, *Some Aspects of International Christianity*, John Kelman.

1920, *What Must the Church Do To Be Saved?* Ernest Fremont Tittle.

GEORGE R. GROSE,
President DePauw University.

CHAPTER I

THE LABOR LEADER WHO FREED THE SLAVES

THE Master never prayed that his followers should be taken out of the world into some heaven of detachment from its sin and pain. He prayed, rather, that they should be kept from the evil of the world and be steadily engaged in a sturdy effort to overcome that evil with good. He put upon our lips those words which impel us to look up into the face of Infinite Perfection and say, "Thy kingdom come." We are to look for it and strive for it here and now. "Thy will be done" here on earth as it is done in heaven! The better mode of life which we crave is to come down out of heaven from God. It is to come down out of the realm of vision into the realm of accomplished fact. And we are not to limit our aspiration nor to cease from that prayer until those high ends shall have been achieved.

The two contrasting ideas in the matter of personal excellence here suggested may be vividly seen in two types of men with whose

work we are all familiar. John Bright and Cardinal Newman lived in the same century. They were citizens of the same country, and for a time their lives were identified with the same city. They were both men of marked ability; they both came to be national figures and both were earnest Christians. But at the very time when John Bright was fighting for the repeal of the wicked Corn Laws and striving to better the social conditions in his own country and laboring for the promotion of international peace throughout the world, Cardinal Newman was writing those pathetic words which were recorded in his biography by Wilfrid Ward: "The simple question is, Can I be saved in the Church of England? Would I be in safety were I to die to-night?" He decided that he would not be "in safety," so he entered the Roman Church.

It is significant, by the way, that the man who was striving mainly to save his own soul by the prudent cultivation of a personal and private piety looked finally for his guidance to the external authority of an ecclesiastical organization. The man who was losing his life in seeking the high ends of social justice looked for his guidance to that "Inner Light" which is shed directly by the Divine Presence in the hearts of all those

who have the will to do his will. In the judgment of the one who makes to us the stronger appeal, the main office of religion is not to enable a man to make a safe retreat into the security of paradise. The main office of religion is the restoration, the exaltation, and the enrichment of everyday life in this present world.

“The true mark of a saved man,” someone has said, “is not that he wants to go to heaven but that he is willing to go to China, or to the battlefields of France, or to the slums of some great city, or to the last dollar of his resources, or to the limit of his energy, in order to set forward the kingdom of God on earth.” The old, selfish, luxurious idea that a man’s chief concern is to save his own soul and thus gain by his prudent piety a heaven of bliss, scarcely gets a rise out of the troubled sea of modern life.

The Master of our Christian faith made all this plain, and his forerunners, the prophets of Israel, lived in the same high, heroic mood. They had very little to say about “the sweet by and by.” They gave scant attention to the hope of a blessed immortality awaiting us in some unseen world. They did not pray for “the wings of the dove” that they “might fly away and be at rest.” They prayed,

rather, for the baptism of that Spirit which is symbolized by the dove in the life of our Lord to the end that here, in this present order where we find ourselves, they too might do always those things that pleased the Father. They were to gain their peace not by flight but by conquest. They were intent upon having the divine will stand fast and bear rule in the social and the domestic, in the industrial and the political life of the race. They were the heralds of a kingdom whose leading notes were to be righteousness, peace, and joy in the Divine Spirit.

The first book in the Bible deals entirely with individuals. The first question asked in it has to do with the personal standing of an individual before God. "Adam, where art thou?" the Lord said. And the whole book is made up of interesting stories about individuals—Adam and Eve, Cain and Abel, Noah, Abraham, Isaac, Jacob, and Joseph. These individuals (with the possible exception of Joseph during his stay in Egypt) are portrayed as standing quite apart from the organized life of industry and civics.

But the moment you turn the leaf and open the second book in the Bible you enter upon the history of a race. The book of Exodus from start to finish is a social document—it

might well be called "the Story of an Ancient Labor Movement." It shows us how a race of slaves was delivered from bondage. It outlines the growth of race consciousness; it portrays the laws and the institutions, the social manners and customs which entered into the shaping of a nation's life. In this first lecture, then, on the work of these leaders in social rebuilding I wish to speak of the chief figure in that interesting book. Let me ask you to look at Moses, the labor leader who freed the slaves.

You all know the story of those Hebrews who went down to Egypt for food because there was a famine in their own land of Canaan. They remained there in the fat Nile Delta for many years quite contented with their lot. But at a later period "there arose a king who knew not Joseph." The gifted Hebrew, who had nobly served the interests of Egypt and had secured a better status for his fellow countrymen, had long since gone to his reward, and his influence had faded out. This later Pharaoh oppressed and enslaved the helpless Hebrews until "their lives were made bitter with hard bondage."

He set task masters over them, so that "all their service was with rigor." Their physical strength was being depleted by hard,

monotonous toil. But, worse than that, their manhood and womanhood were being destroyed by that ruthless system of industry. They lost all zest and relish in life and their whole capacity for spiritual response was fast going. "They hearkened not to the spirit of God for anguish of soul." It was the tragedy wrought by an economic system which brought defeat to all their better qualities of mind and heart. And when their fortunes had reached this low ebb Moses, the man of the hour, came upon the scene.

Let me notice three things about him. First, he was a man of the people. His parents were slaves. His father and mother had known the bitterness and the defeat of that hard bondage. They showed the service stripes of economic slavery upon their faces and upon their hearts. Moses had seen in his own home the coarse fare and the rude conditions of those who failed to secure an equitable share of the good things they helped to create.

His own escape from it for a time, through the generous action of the princess, did not blind him to the injustice of it all. He was a Hebrew of the Hebrews, and his heart beat true to his own class. When he was grown to man's estate his first recorded act was one of

courageous participation in the ill fortunes of his race. "He refused to be called the son of Pharaoh's daughter," who had taken him under her care, choosing rather to suffer affliction with his own people than to enjoy the pleasures of an iniquitous system for a season.

In like manner, present indications point to the fact that the men who are to lead to-day in the securing of a better type of industrial life must come mainly from the ranks. The men who have shared in the rough work of the world have the first right to the floor, and it is altogether fitting that they should be heard. We wonder sometimes why wise professors of economics, sitting comfortably apart in well-endowed university chairs, or canny millionaires who have made their piles, or facile writers of clever articles on social questions to be published in the "uplift magazines," may not be permitted to tell these wage-earners what to do and how to do it in order to save them from the painful blunders they often make in learning the way. But the plain people will not follow those leaders blindly, and they ought not. It belongs to their advance that they should develop their own leaders. The men who are to take the right of the line in the forward movement of

the common people must be bone of their bone and flesh of their flesh. The fitness for that larger measure of freedom and of prosperity which they crave with all its added responsibilities must come through the very process of developing their own leadership and of acquiring their own power of initiative.

It is also significant that the social leaders who have come from the more fortunate classes have not, as a rule, proved themselves altogether trustworthy as guides. It was William Ewart Gladstone, a man of wealth and of university training himself, who maintained that "In almost every one of the great political controversies of the last fifty years, whether they affected the franchise or commerce or religion, the leisure class, the titled class, and the educated class have been in the wrong." Gladstone was no foe of wealth. He suffered from no unjust prejudice as to the value of education. He was himself born in a castle and was a graduate of Christ Church College in Oxford University, but he saw the perils of privilege and the moral blindness which sometimes befalls the children of good fortune.

The large-minded employers of labor—and there are many of them in these days and the

number is constantly increasing—are frankly facing the fact that the number of things which they can do for the men and women in their employ is limited. The wage-earners keenly resent every kind of paternalism. They resent the idea of having “welfare work” and “uplift schemes” imposed upon them. They are not little children to be given their bread and milk and tucked into bed at the proper time, with a kiss and a prayer and a fond good night. They too are responsible members of society. They are not just “hands” in the mill. They have heads on their shoulders and hearts in their breasts like the rest of us. They insist on being “consulted” and “shown.” And the wise employers are not working *for* their employees; they are working *with* them. They are encouraging the spirit of initiative and the making of plans and the development of leadership among the working people themselves.

When the Triangle Shirt Waist Factory in the city of New York was burned a few years ago and a hundred and forty-three working girls with it, the citizens arranged a mass meeting of protest for the following Sunday afternoon. It was held in the Metropolitan Opera House, and the place was packed, orchestra, boxes, galleries and all. The late

Bishop Greer, representing the Episcopal Church, addressed the meeting, voicing the Christian sentiment touching that horror. Rabbi Wise spoke for the Hebrews and Mr. Jacob H. Schiff, capitalist and philanthropist, spoke for the people of good fortune and social position. Many wise and kind words were uttered by these gentlemen.

When they had finished, the chairman introduced Miss Rose Schneiderman, the head of the Shirt Waist Makers' Union. She walked out to the front of the stage, paused a moment to get control of her voice, and then said this—her words were burned into my memory as with a hot iron. "This is not the first time that working girls have been burned to death in the city of New York because employers were breaking the law. Each week on an average comes the untimely death of at least one of my fellow workers, and every year hundreds of us are maimed by dangerous, unprotected machinery. The lives of women are cheap and property is sacred. There are so many of us what does it matter if a hundred and forty-three are burned alive? I would be a traitor to these poor burned bodies if I stood here and simply talked good fellowship. We have tried you good people and we have found you wanting. You are always

ready to give a couple of dollars apiece all around for the sorrowing families, but when we come out in the only way we know to oppose conditions which have become unbearable, the strong hand of the law is down upon us instantly. I stand here to protest against the injustice of it all."

The audience listened to that vital thrust which was in striking contrast to some of the pallid, placid things which had been said by the preceding speakers. It listened and reflected and drew a long breath. Then the people rose to their feet and shouted their approval as no Metropolitan Opera House audience had ever shouted its satisfaction in the triumph of some singer like Melba or Caruso. The note of social justice had been struck by one of the working people and the American conscience responded with a loud "Amen." Pity, compassion, kindness—they are all good, but there is a demand for something more fundamental! And when that deeper note of justice sounded forth from the lips of a worker the people were ready with their approval.

The words of that woman spoken on behalf of all the toiling people who have suffered hurt and loss by unfair deals constitute a challenge to the moral forces of our nation.

It is a challenge which must be met. It cannot be met by a few gracefully worded resolutions about "the dignity of labor" or by occasional outbursts of generous feeling. It must be met by patient, resolute, far-seeing action, which looks toward a larger measure of social justice. The religious people of the land cannot sing nor can they pray aright unless at the same time they are setting themselves man-fashion to meet that challenge. The music of the anthem and the words of the liturgy will stick in their throats like Macbeth's "Amen" unless they frankly accept that protest from the world of toil and show themselves intent upon the correction of the injustices of industrial life.

The policy of repression at this point is altogether mistaken and dangerous. "Do we want labor more disaffected than it is now? It is easy to make it so. Do we want more revolutionary leaders? They can be had for the asking. So far as capital insists on defeating collective bargaining it will close the safety valve. To bargain with the full strength of a union is the one avenue through which labor is to enter the new partnership. It is the avenue through which business responsibilities are one by one to be taken on by labor. So deep is the unrest that the one

problem is to fix this responsibility on labor groups at the safest points. This will force labor to select the kind of leader required for those duties, as we have long seen among co-operators and in the older and steadier unions."

"At a gathering of business men in Atlantic City after the war Mr. John D. Rockefeller, Jr., and Mr. Charles M. Schwab warned their fellows in language which ten years ago would have classed them as *poseurs*. 'Not only must we and our kind,' it was said, 'gradually accept government supervision to correct abuses inherent in competing industry, but labor itself is to have a new deal. It must have constructive recognition. It must freely choose its representatives to work with capitalistic directors.'"¹

The fact is stated and it is significant that this ancient labor leader was not a glib talker. He tried to beg off at first because of his lack of eloquence. "I am slow of speech," he said to the Lord, "and of a slow tongue." He felt that this would disqualify him. He had not learned that in almost all of the social movements of the world the glib speakers have come unduly to the front. They have declaimed to responsive audiences in a manner

¹Labor's Challenge to the Social Order. J. G. Brooks. Pages 22, 414.

most gratifying to themselves, but oftentimes to the detriment of the very causes they espoused. The orators, the spellbinders, the men who talk loud and see red, have again and again wielded an influence which was not for the permanent well-being of their awe-struck hearers.

The men of vision and insight, slow of speech and slow of tongue though they are in many situations, working not by burning orations nor by fiery appeals, but by wise, patient, constructive effort, are the more significant factors in the solution of these problems. And these men, less conspicuous than the orators but much more useful, are writing those pages of social advance which later generations will read with gratitude and joy. It is one thing to talk in glowing terms about the righting of wrongs and it is quite another and a very much harder and higher thing to set in operation those forms of effort which look toward the permanent correction of those wrongs.

This man of the people, however, was not an untrained ignoramus. "He was learned," we read, "in all the learning of the Egyptians." He shared actively in the benefits of one of the highest civilizations of that early date. He was no raw enthusiast, devoid of

judgment and of experience. He had given years of study and reflection to the problems he was now set to solve.

The gap between theory and practice may be wide—it often is—but it is never so wide as the gap between ignorance and competence. We have all seen good causes go down in defeat for the lack of competent, far-seeing leadership. There were facts enough in the minds of men; there was feeling enough in the hearts of men; there was energy enough in the strong right arms of men, but there was a lack of that competent and worthy leadership which can be gained only through training and experience. Therefore their contention failed. The hands on the clock of social betterment were put back by those who could talk and feel but could not wisely judge. Some one has cleverly said, “The idealist knows where to go but lacks facilities; the practical man gets there but finds himself in the wrong place.” We must enlist the combined action of both types of men for the great advance. Here to-day, as in that far-away scene on the banks of the Nile, there is sore need of the patient application of economic intelligence and of instructive experience as well as of social conscience and moral enthusiasm to problems too vast and

too intricate for any offhand impromptu solution.

During the Great War many fine words were uttered in high places as to the worth and significance of the workingman. He was in the mines furnishing fuel for the winning of the war. He was in the factories furnishing munitions for the winning of the war. He was on the farm furnishing food for the winning of the war. He was on the railroads and in the steamships furnishing transportation for the winning of the war. He was simply indispensable in the hour when the fate of civilization seemed to tremble in the balance.

The workingman will not soon forget all those fine words. Never again will he accept willingly what was dealt out to him in certain sections of the workaday world before the war. The day when he could be told in blunt fashion to "take it or leave it" is gone. The "hire-and-fire" method of dealing in cavalier fashion with working people has been hopelessly discredited. The workingman is on his feet to-day insisting on his right to be heard in the determination of those conditions which so intimately and powerfully affect his own welfare and the welfare of his family. And I do not see anywhere in sight

any chairman of the meeting who will be able to make him sit down and take whatever is handed out to him.

There will come inevitably a better type of labor leader from the ranks. The employing class engaged in business on its own account is not now drawing off the stronger brains and the more aspiring wage-earners as it did a generation ago. Then unoccupied land in the West was still drawing away the more resolute spirits from the crowded centers of industry. To-day that land has practically all been taken up. The amount of capital needed to go into business for oneself in that day was not so large. To-day the huge department store, the corporation, or the trust engaged in manufacture makes it all but impossible for the wage-earner to aspire to a business of his own. The economic system is not so elastic as it was forty years ago. The abler wage-earners will of necessity remain in their own class furnishing material for that better type of labor leader.

The development of that more competent and trustworthy type of leadership has already made substantial progress. It was one of our most thoughtful, careful observers of social conditions and movements, John Graham Brooks, who said in a recent book:

“At a sitting of the Commission on Industrial Relations I sat beside the largest employer of labor in his industry in this country (Mr. Schaffner of Hart, Schaffner & Marx), and probably in the world. He had listened for several days to the testimony by employers and by their attorneys and by labor men. He turned to me and said, ‘These labor representatives are really better informed on the subjects here treated and state their case better than we do.’” The men who voiced the toilers’ point of view knew what they were about and they moved straight toward the goal they had in view with a measure of insight which won the admiration of this large employer of labor.

Furthermore, the opportunities for study and training along these lines of interest have been brought within the reach of thousands of men and women to whom they were formerly denied. The public libraries, with great shelves of books upon social, industrial, and political problems, are everywhere. The papers and magazines dealing with these questions are in the homes of all but the very poorest of the people. The sons and daughters of the workingmen are finding their way in large numbers to the colleges and universities of the land, where they often put to

shame the sons of good fortune by the fidelity and thoroughness they show in making use of their advantages. We are all students of economics these days—it is in everything we read and in everything we hear. It is in the clubs and in the churches; it is in the air. And out of all this there will come more men and more women who are competent, as well as willing, to point the way to a better type of industrial life. "Education has already made labor observant, and a more perfect organization will make it formidable."

In the second place we find that this ancient labor leader began his work in the wrong mood and with the wrong methods. He came out one day and saw an Egyptian taskmaster beating a Hebrew slave. His instant sympathy for the oppressed and his race consciousness impelled him to act. Here was a wrong to be righted! He caught "the nearest way," as Lady Macbeth suggested to her husband. He took the law into his own hands. He promptly killed the fellow and hid his body in the sand.

This mistaken leader undertook the social deliverance of his people by a policy of personal violence. Class feeling, race loyalty, sympathy for the helpless were strong in his breast, and he gave to all this instant and

perilous expression by his act of murder. It reacted upon him most unfavorably and he was compelled to flee for his life. He went off into the land of Midian, where he kept sheep in that lonely region for a period of forty years until he should have learned that the work of industrial deliverance is not to be undertaken in just that mood nor with those particular weapons.

He was driven into the wilderness because he undertook to replace the reign of law by acts of personal violence. He had yet to discover that the right road out of industrial bondage must lead inevitably along the foot of Mount Sinai. The "new social order" must come down out of heaven from God as an essential part of that infinite moral order which enfolds us all.

In many countries of the old world there is at this hour abundant evidence of that same mistaken form of impulse which swept this ancient leader off his feet. There have been few more careful observers of conditions during the Great War than Sir Philip Gibbs. Here is his recent comment upon the situation in Europe: "The greatest failure of all in my judgment has been the failure of labor. I am for labor, having seen its men fighting and dying in great masses for no selfish pur-

poses. Therefore many of us hoped most from labor and looked for leaders in its ranks who would show us the way out of our present jungle. We thought that they would give the call to a new fellowship of men, that they would overstep the narrow frontiers of national interest, that they would get a new honesty into politics and show the power of open diplomacy. But have they done any of these things?

“I see leaders of a small, pettifogging spirit fighting for ‘two-bob’ extra on the wages of their men while their European comrades are starving for coal. I see only the selfishness of class interest, as greedy as that of the profiteer, without any regard for the welfare of the nation as a whole or for the needs of Europe in distress. They refuse to ‘delute labor’ in the interest of the men who fought for them or with them. Recent history convicts them of a secret diplomacy as bad as that of old statesmanship. Their press has not been more honest than the capitalist press which labor has denounced. The appeals of their leaders have not been to the generous instincts of humanity, nor on behalf of the world in agony, nor to any noble ideals toward which we may all grope our way, but to the same little tricky, selfish interests with

an underlying menace of the bloody things which have been the curse of national politics as the game has been played by their opponents."

We can sympathize with the resentment of that ancient leader who killed the cruel taskmaster even while we withhold our approval from his method. He had the heart of a man and he struck out man-fashion at the oppressor, but they were not blows which were counted to him for righteousness. The hot indignation of youth at the sight of injustice has immense moral value, but it must be invested with deeper meaning and attach itself to finer issues if it would accomplish results worthy and lasting. The high task of social betterment cannot be undertaken in anger or in hatred—it calls for the spirit of moral faith. It will never have adequate spiritual energy to gain the ends proposed until it reaches the place where it puts the shoes from off its feet because it stands on holy ground. It must see with its own eyes that symbol of the Divine Presence in the mysterious fire which burns and does not consume. In the long run and in the last analysis nothing is strong and nothing is good without the consecration of a finer form of faith.

I have wondered oftentimes if it might not be well for some of the leaders of the I. W. W. and other kindred organizations here in our own country to go off for a time and enjoy in similar fashion a quiet season of reflection in the land of Midian. The idea that any individual who can talk loud, write with red ink, and throw bombs upon occasion should be encouraged to upset all our existing arrangements in order to introduce some untried scheme of his own does not commend itself to the judgment of those who really have the interests of the working people at heart. It has been well said that there are men all about us who undertake to doctor society on the strength of their own happy intuitions and their own love of hearing themselves explode. The term "quack" which we apply to those who attempt to practice medicine in that same rough-and-ready fashion would be entirely in order here.

The working people to-day will be misled if they think that breaking the wrists or the heads of men who refuse to join their industrial sect, or dynamiting the homes of men who insist upon their right to work on terms of their own choosing, or destroying the property of men who will not be converted to the particular theories advanced by certain

agitators, will advance their interests. All this moral defiance and contempt for principle will react in frightful fashion upon those who undertake to practice it. It will fail inevitably, and it ought to fail.

Every effort and every utterance which looks toward contempt for law or toward the spread of mob violence defeats the very ends it may have in view. The whole nation applauded the Governor of Kentucky a year ago when he upheld the majesty of the law. A colored man there had been guilty of a foul crime. He had been arrested, tried, convicted, and sentenced to death. He was in prison awaiting the execution of that sentence when a mob undertook to break into the jail that it might lynch him or torture or burn him alive. Then the Governor told the mob that the state of Kentucky was under the reign of law and that he was there to enforce its demands. And he did it, even though it cost the lives of half a dozen of the leaders of that mob. White men and black men alike the country over approved the courage and the righteousness of his action.

Here in this broad land, where all power belongs at last to the people, there is no manner of excuse for deeds of violence, for dynamiting the homes and the places of business

belonging to others, or for assassination. If the laws are not right, change them. If they are not being enforced by the officials who are in power, let the people elect men who will enforce them. Here in this country authority is not handed down from above by some superman or supermen—it is handed up by the votes of the people themselves. And it is the last act of insane folly and of open wickedness for the working people or for any set of people to try to overthrow the orderly processes of government for which they themselves are finally responsible in order to replace them with the irresponsible action of mob violence. Let all such go off into the land of Midian to keep sheep, for forty years if need be, as Moses did, until they too learn the spirit and the temper in which social progress is achieved!

But in order to avail ourselves of the value of such reflection, there must be opportunity for the open discussion of these high themes. The right to freedom of speech for which brave men in other days have fought and died must not be yielded up at the behest of small but well-financed groups of reactionaries. Let's talk it out together! By the beat and play of mind upon mind in the freest interchange of thought and conviction touching

these vast issues are we to make our way toward those conclusions which may be allowed to stand.

Wise and cautious economists in all lands are gravely theorizing over the proper distribution of what is produced between capital and management and labor. "But in the roar of the mill, in the machine shops, in mines, and in railways where labor is thrown together and organizes itself, this dispute over the respective shares is becoming so charged with hostilities that the legal and police system in most countries is put to the greatest strain.

"This strain is increasing if we mean by that a growing determination on the part of labor to break down the kind of authority which ownership and management have assumed to be theirs. The strain means more than this because that part of our wage-earners bent either upon the destruction of the wage system or upon very radical changes is a growing and a more determined proportion of our population."¹ We must maintain at any cost within reason that dearly bought privilege of free speech, both as a fundamental human right and as a safety valve for that

¹ Reprinted from *Labor's Challenge to the Social Order* (p. 423), by John Brooks, by permission of the publishers, The Macmillan Company.

high pressure of resentment which may so easily become a social menace.

In the third place, this ancient labor leader was finally fitted for his task by an open vision of God. He was inducted into a richer form of experience which gave him a vivid and immediate sense of the Divine. In the very forefront of his intellectual and moral landscape there came to be a Presence, Supreme, August, Beneficent. This Presence was always there, enjoining upon men the performance of their duty, hallowing their worship, sanctifying their hearts, their actions, and their purposes, directing them in their efforts to establish that quality of community life worthy to be known as "His Kingdom." In a word, this labor leader became "a man of God," and that one fact put iron in his blood, oxygen in the lungs of his moral nature, and gave reach and grasp to his aspiration.

He led his flock one day to the back of the desert, even to Horeb, the Mount of God. This rocky eminence was then regarded as the earthly dwelling place of the Hebrew Deity. He saw there a fire which burned but did not consume. He heard a voice which seemed divine. The voice spoke to him, not about his own personal salvation; it spoke

not of some hope of happiness in a blessed hereafter. It spoke to him in terms of social interest touching his own immediate responsibility.

What deep notes are struck by the four successive statements!—they fall upon our ears like the tolling of some distant cathedral bell: “I am the God of thy fathers. I have seen the affliction of my people who are in Egypt. I have heard their cry by reason of their taskmasters. I know their sorrows. I have come down to deliver them.” It was the God of righteousness who was thus voicing his interest in a body of working people.

How much it meant to that lonely shepherd there on the slopes of Horeb, thinking all the while of his fellow countrymen toiling as slaves in the valley of the Nile! How much it means to us facing as we do the necessity for a larger measure of industrial peace and a more evenly spread prosperity here in our own great land! The assurance of the divine interest in all these problems, of the divine compassion for those who suffer hurt, of the divine readiness to aid in a worthy solution! The outward setting of this scene is in a place and a time far removed from our modern American life, but the content of the picture applies to the conditions confronting us as

directly as if it had all been written yesterday in the city of New York. God sees and God hears! God knows, and God is come down to aid in the deliverance of any whose lives are made bitter by hard bondage.

The people who think that God is only interested in us when we are reading our Bibles and saying our prayers, when we are going to church or taking the sacrament, must think that he is a Being narrow-minded and short-sighted. They must think that he is asleep most of the time, for only a small fraction of our thought and strength is consumed in the performance of these acts of devotion. God is interested in all these questions of wages and hours, in the sort of conditions which obtain in mills and in mines, in the employment of women and children for those exacting industries which overtax and undermine their strength. He is interested in that sense of economic insecurity, in the feeling of uncertainty touching employment, in the dread of an unsustained old age in which so many workers spend all the best years of their lives. He is saying to us as he said of old, "I have seen and I have heard; I know and I am come down" to aid in having all this changed for the better.

I am fully aware that there are short-

sighted men, needing glasses without knowing it, who are inclined to brush the religious motive entirely aside. They insist upon "the economic interpretation of history," which is an ambitious attempt to account for everything on the basis of a single set of facts, leaving out of consideration other forces which are even more potent. They insist upon "the class struggle," forgetting apparently that "we are all members one of another," and if one class suffers, all the other classes suffer with it. They insist that everything may be trusted to "the push of self-interest," if only that self-interest can be made intelligent and organized, forgetting that the bravest deeds are done, the finest words are uttered, and the loveliest types of devotion are developed almost uniformly by the strength of motives altogether higher than anything to be found in the push of self-interest. These men all need to go back and stand with this ancient labor leader at Horeb until they too hear the same divine voice.

The narrow-minded selfishness of certain industrial leaders in England was recently rebuked by one of their own number in these telling phrases. "Too many of us are saying these days, 'It's our turn now.' How many labor leaders have had a word to say in all

these months about the worth of work done in honor? 'Fewer hours and more pay' has been the battle cry. The bad workman demands the same wage as the good, and the right of the employer to discharge is denied him by the threat of a boycott from the union. The labor leader has been no kinder to his own class than the former master of their fate has been. Capital squeezes out the weak competitor, but labor would cut off the children of a whole city from their milk for an added per cent in carrying it. The laborer would silence the telephone and let coal lie at the wharf in freezing weather for an increased wage while his neighbor shivers." Selfishness never did build a world fit for people to live in, and selfishness never can.

I am an American citizen—it is the glory of my life that my lot has been cast here under these friendly skies. I am proud of the history of our country, and I rejoice in the quality of the great men she has produced. You would all agree with me no doubt that the two greatest names in our American history are those of Washington and Lincoln. How much it means that they were both men of vision, men of faith, men of prayer! You have all seen the picture of Washington on his knees at Valley Forge. He knelt there

before God because he felt that the struggle of the colonies to achieve their independence and "to assume among the powers of the earth that separate and equal station to which the laws of nature and of nature's God entitled them" could not succeed without divine help.

You may also have seen John Drinkwater's play where Abraham Lincoln stands before the map of the United States, erect, resolute, and determined. He was looking that map over, north, south, east, and west, as if he were conscious already that during his four years in the White House it would be blood-stained almost beyond recognition. Then a moment later, feeling his inadequacy to the great task laid upon him, you saw him kneel that he might receive divine help to save the Union and to write the charter of freedom for a subject race. In these great hard hours of the world's history, when the problems of industry and of statesmanship are so grave that they fairly stagger the human mind and heart, what better thing can we do than to direct the people everywhere to look for aid and guidance from that same Infinite Source whence it was sought by Washington and by Lincoln!

The social question is always and every-

where a great deal more than a question of bread and butter, of dollars and cents, of wages and hours. It is a question of human values. And for the gaining and maintenance of those higher values which are at stake in this huge process of production, distribution, and exchange, we need the religious motive and the power of spiritual vision. Without that we cannot succeed—with that, in the end, we cannot fail.

You, as students in De Pauw University, have a very direct responsibility in this matter. The college man is under peculiar obligations to use his training with fidelity and conscience. He has been put in trust with these advantages, now let him give a good account of his stewardship! He has received five talents of opportunity, now let him gain five talents more through competent service! The torn and troubled condition of the world you are to live in has multiplied that standing obligation by ten. The spirit of unrest is everywhere and the spirit of unreason has widened its domain. There are movements of thought and feeling just beneath the surface of our American life which are a menace to the strength and the stability of the Republic. There is a loud call everywhere for men who can see, men who can think, men who

can do the things which need to be done in this day of rebuilding.

And the price of competence in meeting that obligation is hard, serious, manly study of the facts and principles which underlie these questions. You cannot hope to gain that knowledge of these economic and political problems, these educational and religious problems, which will enable you to do your bit by a series of clever guesses or on the strength of a few happy intuitions. The man who reads nothing in his morning paper but the sporting page and the amusement columns will not know what kind of a world he is living in. The man who has no taste for talking out with his fellows in serious fashion the graver issues will skate along over the surface of life and when he is brought up against some situation which offers a challenge to the best powers which can be brought to bear he will show himself as helpless as a child. If you never did it before, do it now! Take one long, square look at this world which has been torn to pieces by the Great War and then resolve once for all that by steady, strenuous effort you will fit yourself to perform your particular bit of that huge, hard task in this day of social rebuilding.

CHAPTER II

THE PROPHET WHO FOUGHT A WICKED KING

THE prophet Elijah has been called "the Prophet of Fire." He was a red-hot sort of man. He first appears upon the scene with the threat of a coming drought which would scorch the land of Israel as a punishment for the wrongdoing of the people. His words of rebuke to the guilty king and queen who ruled and robbed the subject nation were like coals of fire. He sought to burn out the sin of the nation by the fervent heat of his moral indignation. He won his victory over the priests of Baal at the top of Mount Carmel by calling upon God to "answer by fire." He is said to have left this world "in a chariot of fire."

His flaming methods may have been imperative. There are situations where fire is "indicated" as the physicians say in their careful diagnosis—no remedy less radical meets the situation. No soft-spoken, mild-mannered apostle discoursing on "sweetness and light" could have won out in the face of

the flagrant, impudent wrongdoing of that day. The fever of sinfulness in the body of Israel's life had reached such a stage that the hot poultice of denunciation was needed to blister the surface of the inflamed portion into some promise of recovery. It was said of the One who came to make all things new and to build an order of life which should manifest his glory, "He shall baptize you with the Holy Ghost and with fire."

The king of Israel in Elijah's day was a wicked but weak-kneed individual whose name was Ahab. While he was a mere boy his father had married him to a Tyrian princess. It seemed to the short-sighted politicians of that day a very clever thing to do. They nodded their heads in glad approval. It was "good business" to have those valuable Phœnician ports thus opened to Hebrew trade. More than that, an alliance by marriage with the rulers of Tyre in the north might strengthen Israel against the encroachments of Assyria, which had been pushing south with her victorious armies. It was before the time of "open covenants openly arrived at" and the clever diplomats may well have found "fourteen points" where this alliance with the kingdom of Tyre would be good for Israel.

But there was a big, nasty fly in this pot of Phœnician ointment—in fact two of them. I wish to speak of them both in this story of that prophet who fought the wicked king.

In the first place, the prophet fought against the degradation of the national soul by the introduction of a false mode of worship. When this Phœnician princess married the young Hebrew king she brought with her not only a strange face and a strange tongue, she brought alien manners and an alien faith. She brought her pagan deities with her and called upon her husband to build an altar to the heathen god Baal in the valley of Samaria. She brought her pagan priests to maintain the religious cult to which she had been accustomed, for a princess must be allowed spiritual privileges of her own choosing. The first thing the Hebrew nation knew, it had a section of full-fledged heathenism set up in active operation at the very heart of its own life.

It was no mere question of words and names; the spelling of the title of their deity with four letters B-A-A-L, or with seven letters, J-E-H-O-V-A-H. It was a question of the character which those deities possessed in the minds of their respective worshipers. It was a question as to the influence of the

homage paid them as registered upon the lives of men. Jehovah was a God of righteousness, he was a covenant-making and a covenant-keeping God.

The Semitic peoples were in that day, as they are to this hour, a bargaining people. The commercial instinct was present and active, giving them a quick sense of the sacredness of agreements and of the value of the principle of equivalents. And the moral teaching of the Hebrews was steeped in that idea. They believed beyond peradventure that "with the same measure we mete it out, it shall be measured back to us again." They had scant regard for those backward and benighted races who gave their allegiance to gods who were notionate, whimsical, and not to be depended upon. The bargaining Semite, who knew the methods of honorable and profitable trade, insisted that the Almighty himself was a righteous Dealer who kept his word with his people and insisted that they too should stand to the bargains they had made with him. He was a covenant-making and a covenant-keeping God.

In a word, the Jews had come to believe that Jehovah was a God of character—he would be pleased with obedience to the law of justice, mercy, and truth and with nothing

less. Baal, on the other hand, was an idol with a friendly feeling for licentiousness. He was not inclined to make his devotees uncomfortable in their sins. He never intruded upon them with any disturbing ideals. We can see at a glance how different would be the results wrought out by these respective cults of worship.

We may witness the same confusion of interest and the same outworking of diverse results in the homage paid in our modern life. We find many men and women who worship the living God, the God and Father of our Lord Jesus Christ. He is a being of too pure eyes to look upon any kind of wrongdoing with approval. He calls upon those who worship him for obedience, for devotion, for self-sacrifice. "Be ye holy," he is forever saying to them by all the legitimate appointments of our Christian faith, "for I am holy."

But there are other men who make to themselves images, not always from gold and silver or from wood and stone. They frame up these little homemade deities from notions of their own choosing. They want a religion which will not interfere with their self-indulgent lives or with their money-getting according to methods which would not square with the Sermon on the Mount. They put in the

place of God that which is not God; and when any such substitution is made I care not how graceful and polite they may be about it, they too become out-and-out pagans.

You will sometimes hear a man beating the air with some empty claim like this: "It does not matter what a man believes if he is only sincere. If he is a sincere Moslem, it is just the same as if he were a sincere Christian." And this religious moonshine is sometimes supposed to indicate a very advanced and liberal type of mind.

But look at the effect of the Moslem religion as compared with the Christian upon the status of woman, upon the proper nurture and training of childhood, upon the development of civic and economic ideals. Look at the conduct of the leading Christian nations of the world as compared with the conduct of the leading Moslem countries. Can anyone imagine any Christian nation on earth doing to any people what the Moslem government of Turkey has done to the helpless Armenians during the last twenty-five years? The slaughter of men, the outraging of women, the cruelty unspeakable to little children—all this was done not by some criminal outlaws who had broken away from the restraints of government or by small groups of

soldiers reacting from the stern discipline of military life in war time. It was done, as is almost universally believed, with the approval, if not with the direct connivance, of the Moslem government at Constantinople. It does make a tremendous difference what men believe and how they worship.

It is a mark of mental indolence and of moral laxity for anyone to maintain that it does not matter what one believes if only he is sincere. It is for every serious-minded person to make it the business of his life to square his faith with the facts so that his belief will point to spiritual reality as the needle to the pole. No other attitude could be acceptable to Him who said, "I am the truth; and ye shall know the truth; and the truth shall make you free." The right sort of worship will free the life from all that hurts or hinders life!

When a man worships he holds before the eyes of his soul some supreme conception of spiritual excellence. He says to himself and to all hands: "I adore that. I give to that the final allegiance of my heart. I swear to that an undying loyalty. I desire at last to be like that." If he is saying all this to a being of Holy Love, the effect of it upon his own inmost life will be one thing. If he is saying it to

a Moslem deity of cruelty and bloodshed, or to a Phœnician deity of shameful indulgence, then the effect will be quite another thing. Choose you this day whom ye will serve in that final dedication of your life!

The nation as well as the individual is possessed of and by that which may fittingly be called a soul. The nation develops and cherishes certain traditions and sentiments which are as the very breath of life to its nostrils. The high moods and feelings which find expression in its music, its poetry, and its art have in them a certain something which, like the word of God, is "living, powerful, and sharper than a two-edged sword." The state does not live by bread alone—there are certain forms of energy unseen but mighty which are as much a part of its life as its agriculture, its manufactures, and its commerce. When the captain of an English ship (which had struck an iceberg and was fast sinking) stood on the bridge and called out to the sailors to put the women and children in the lifeboats first, regardless of their own safety, coupling his command with this stout appeal, "Be British, men!" he was summoning into action the national soul. His summons was not in vain—the common sailors rose to it in heroic mood. And the development and main-

tenance of this finer quality of national soul is most intimately bound up with the style and manner of the worship the nation observes.

This weak-kneed king of Israel, shivering in the presence of the pagan princess he had married, first tolerated, then encouraged, and at last openly allied himself with the degrading worship of Baal. Then the prophet Elijah appeared upon the scene and proposed that the rival claimants upon the allegiance of the people should be subjected to this test. He suggested that he and the priests of Baal should build two altars upon the top of Mount Carmel; that they should lay their sacrifices upon the altars and then call upon their respective deities to answer by fire. And the god who actually answered by fire was to be proclaimed the God of Israel. The proposal met with instant and hearty approval at the hands of the people who had been halting between two opinions. They uttered their indorsement in a great shout—"It is well spoken."

The plan proposed was carried out, and the contrast in that scene upon the crest of Mount Carmel was striking. On one side four hundred and fifty priests of Baal, on the other side Elijah standing alone! On one

side the well-dressed objects of the royal favor, fat, sleek, and well fed from the table of Jezebel; on the other side Elijah, the Tishbite, half naked, with a leather girdle about his loins, gaunt, thin, shaggy, as a man who had claimed his scanty fare from the ravens. On one side the king and queen, yet with nothing to aid them save an empty, useless idol as the object of their misguided devotion; on the other side the single-handed prophet of the living God who had at his command legions of spiritual forces greater than all the armies of earth.

The people gathered on the hillside and sat through the livelong day with Oriental patience. The priests of Baal called upon their deity from morning until noon. They worked themselves into a frenzy of excitement like the howling dervishes of the East. They cut themselves with knives until the blood gushed forth in token of their desperate earnestness. They cried incessantly, "Oh Baal, hear us! Oh Baal, hear us!" But "there was neither voice nor any to answer nor any that regarded," the sober record says. All their frantic efforts availed nothing. They were earnest, they were sincere, they were persistent, but there was nothing there. There was no such deity as Baal in

existence, and they might well have saved their breath and their blood.

Then in the quiet of the evening hour the prophet Elijah put his claims to the test. There was no rant, no frenzy, no cutting of his flesh with knives. He was calm and confident as one who prayed to the living God. "Oh thou God of Abraham, Isaac and Jacob, let it be known this day that thou art God and that I am thy servant. Hear me, that these people may know that thou art God and that thou mayest turn their hearts back again."

"Then the fire fell," we read, on the altar of Jehovah and the burnt offering was consumed. The people rose to it—the God who answered by actual achievement commanded their allegiance. They uttered their cry, "Jehovah is God! Jehovah is God!" until it echoed and reechoed across the plain of Esdraelon, which has witnessed so many victories of right over wrong.

This scene on Mount Carmel may be taken as a dramatic and poetic presentation of the wider test which is steadily being applied to the rival claimants upon our allegiance. Let the religion which answers by facts of experience, by renewed hearts, by loftier moral purposes, by increased spiritual vigor and

by finer forms of usefulness stand supreme! Let every form of faith be judged by its fruits! If paganism and infidelity would only bring forward something more than clever theories, we might take them seriously. If they would only undertake an exhibit of the sound, moral results consequent upon the acceptance of their interpretation of the supreme verities, we would then have something to speak to other than a mere array of idle talk. In the meantime, let that religion which answers in terms of Christian effort, reaching out in the name of Christ with the hospital, the school, and the church into every nation under heaven and into every section of human need, stand supreme!

In the second place, this prophet of God fought against the social injustice of this wicked king. There was a clash of interest between a private citizen, named Naboth, and Ahab, the king. Naboth had a vineyard near the king's palace, and the monarch desired it for a garden of herbs. But the land had been in Naboth's family for many years and he refused to sell. "The Lord forbid that I should give the inheritance of my fathers unto thee." Then the king was "peevish." He went back to his palace heavy and depressed. He lay down upon his bed, turned

his face to the wall and would not eat. He was a man of small build and this petty, childish humor was thoroughly characteristic.

But Jezebel, his queen, was no such weakling. "Why is thy spirit so sad?" she asked. When he told her the occasion of his disappointment, she laughed in his face. That was not the way things were done in Tyre nor by kings generally in that rude age. "Rise and eat bread," she said, "and let thine heart be merry. I will give thee the vineyard of Naboth." "Lady Macbeth will show the Thane of Cawdor how to become king. There is always a way to be bad. The gate of hell stands wide open, or, if half-closed, a touch will make it fly back. The road is broad that leads to destruction and the going is easy." Jezebel will not let "I dare not" wait upon "I would." She was not "too full of the milk of human kindness to catch the nearest way." She believed in "*direct action*."

She decided, however, to show some regard for the outward decencies. She would dress up her wolfish deed in sheep's clothing. She would be properly ceremonious about it. She wrote letters in the king's name and said, "Proclaim a fast! Ring the church bell! Put on a surplice! Say, 'Lord, Lord,' and sing the long-meter Doxology through twice,

for the queen is about to do an evil deed in the name of religion.”

When the fast was proclaimed Naboth, by order of the queen, was given an exalted position among the people. Then two paid liars were brought forward to swear that during the fast they had heard him blaspheme God and the king. On this trumped-up charge of blasphemy and treason—the same two charges brought against Jesus Christ—Naboth was taken out and stoned to death. Then his property was confiscated by the state as the property of a man convicted of treason. He was branded a felon and the land was duly turned over to the king, who had coveted it for a flower garden.

What an admirable plan for robbing an innocent man of his land and of his life! Jezebel was an artist in wrongdoing. She knew how to turn the trick with neatness and dispatch. The program went through without a single hitch like a well-arranged church wedding rehearsed in advance. Where there is a will there is a way. What are the Ten Commandments among friends? When Naboth had been stoned to death on the false charge, Jezebel said to her husband, “Arise and take your vineyard, for Naboth is dead.”

What an hour for a prophet of righteous-

ness! His work was all cut out for him and laid ready to his hand. He saw even in that far-off time that private citizens have rights which cannot be overridden by wicked kings or by grasping queens. He would let those selfish, cruel monarchs know that there was a God in Israel who could not be trifled with. He was the tribune of the people, the first great Commoner proclaiming his message from on high that "the welfare of the people is the highest law of the land."

This man of God knew little or nothing about the political forms of modern democracy, but he had the spirit of it. He walked by faith and not by sight, not having received the promises but having seen them afar off. He was persuaded of the fitness of that better mode of life and he embraced it and confessed himself a stranger and a pilgrim in such a world as Ahab and Jezebel would have made it. He was heart and soul for a better country. He would have joined heartily in this great hymn of praise¹ had it been current in his day:

"We knelt before kings and we bent before lords,
For theirs were the crowns and theirs were the swords.
But the times of the bending and bowing are past,
For the day of the people is dawning at last.

¹ Reprinted from *Christian Internationalism* (p. 80), by W. P. Merrill, by permission of the publishers, The Macmillan Company.

"Great Day of the Lord! The prophets and seers
Have sung of thy coming these thousands of years.
On the wings of war's whirlwind God's judgments fly
fast,
And the Day of the People is dawning at last."

The ugly deed of Ahab had been done at night—Naboth was put out of the way under cover of darkness. But the wicked king was awake next morning at daybreak. He started down at sunrise to take possession of the coveted vineyard. He rode in military state from Samaria to Jezreel, but his joy was short-lived. The news of his crime had come to Elijah, and this prophet of God was on hand to utter his protest against this act of villainy. When the king drove up to the gate of the vineyard, there stood the sturdy figure of the prophet with eyes like coals of fire.

Half in anger and half in anguish, for he saw that he had sinned in vain, the king sobbed out, "Hast thou found me, O mine enemy?" The stern reply came back, "I have found thee, because thou hast sold thyself to do evil."

Here was wrongdoing facing righteousness—and it was ashamed and afraid. Here was guilt facing conscience and it trembled and shivered like a leaf in the wind. Here was the whole method of seeking pleasure in ways

which God does not approve, having the cup of joy dashed from its lips. The king thought that he was going down that pleasant morning to take possession of a lovely vineyard, but what he found in waiting was the day of judgment in the person of that prophet of the Lord. He went down to play with his flower garden like a child with a new toy and he had his death warrant read to him.

He that sitteth in the heavens shall laugh at our puny efforts to outwit him. Be sure your sin will find you out! God is not mocked. What a man sows he reaps, and the harvest matches the seed in kind and in amount. We live not in a world of chance nor of magic, nor of endless good nature—we live under the reign of law, where every man will be judged according to the deeds done in the body.

Then follows that terrible denunciation of the king and the queen for their social injustice. "Thou hast sold thyself to do evil. The Lord will bring evil upon thee. The Lord saw last night the blood of Naboth—where the dogs licked the blood of Naboth the dogs shall lick thine. And the dogs shall eat Jezebel."

It was a fearful threat and fearfully was it fulfilled. When we turn to the later history of this guilty king and queen, we find the gruesome narrative which records the fulfill-

ment of that dire prediction. When Jehu came to the throne, Ahab, the king, was slain in an open field, and the dogs mutilated his remains. Then Jehu drove to the royal palace in his chariot. He saw Jezebel, the queen, looking out from an upper window. She had painted her face and arrayed herself in finery, hoping by her personal attractions to placate his wrath. He promptly ordered her eunuchs to throw her out of the window. The eunuchs saw that Jehu was now in the ascendant and they instantly complied with his stern command. "Throw her down," he said, and when they threw her to the pavement, her blood was sprinkled on Jehu's horses. He drove his chariot over her in ruthless fashion and went in to his dinner. When he had eaten, he said to his servants, "This cursed woman was a princess, the daughter of a king—see to it that she is decently buried." But when the servants went forth to bury her the record says that "they found no more than her skull and the bones of her feet and hands." The dogs had eaten and carried away all the rest. "I have seen the wicked in great power and spreading himself like a green bay tree. Yet he passed away, and, lo, he was not. Yea, I sought for him, but he could not be found."

This prophet of the living God stood for the supremacy of the moral law. He believed that Mount Sinai was the highest peak on the face of the globe. The king had sinned against Naboth and against those principles of social justice which underlie all human wellbeing and advance. He had sinned against Him who has all these sacred interests of his people in his holy hands. The king had made himself the enemy of the race by using his strength to oppress the weak. And because there was a God in Israel, that sort of thing could not go unpunished. The sharp-toothed dogs of the divine penalty were sure to reach the offender at the last.

Have we not need of the same sort of message from on high here in our own day? Ahab is still among us and Naboth still suffers wrong. The strong still use their advantage at times to oppress the weak. While the war was on there was another war being fought out in all the lands of earth. Its victories and its defeats were not always reported on the front page of the paper with headlines and pictures. The advances and retreats could not always be indicated by pinning rows of little flags on some map of the world; but it was none the less a real war.

It was the war of the exploited against the

exploiters, big and little, rascally and respectable, personal and corporate. It was the war of those who actually serve society by the useful labor of hand or of brain against those who have fallen into the easy, disgraceful habit of eating their bread by the sweat of some other man's brow. And the armistice in that war will never be signed until the questions involved have been settled and have been settled right.

It must be steadily borne in mind that privilege creates responsibility. "To whom much is given of him will much be required." "To own is to owe." It was Ibsen who said, "A man's gifts are not a property; they are a duty." The bare fact of possession means obligation. When the Lord of the whole earth has planted a vineyard thick with high privilege; when he has hedged it about in providential fashion with opportunities unparalleled; when he has built the tower and dug the wine vat and provided all the necessary facilities for rewarding effort, he has a clear right to receive the fruits of that vineyard in terms of competent and unselfish service rendered by the recipients of his bounty.

We have yet a long way to go in our modern American life before that sense of stewardship in the enjoyment of privilege is

recognized and realized. "When thousands of newspapers are owned by groups that use the power of the press for purposes other than moneymaking; when no man is honored simply because he wastes more than his fellows; when the great material needs of life, which are limited in amount, are in the hands of the community; when the great mass of ordinary business is in one form or another cooperative, then shall we be able to guide the flood of human thought and purpose away from personal ambition and fear. Then reason and sympathy may become indeed the master-motives. It cannot be said that such a life has heretofore failed, for it has never been tried—individuals have lived it, but organized society has never made the effort. For the first time since the world began we have the natural and technical resources. Therefore such a life is more possible to-day than ever in the past, granted the will—a will so strong and so moral as rightly to be called religious."

If we are to advance toward the realization of these high hopes there must come a radical change of heart and a new mood in certain quarters. The spirit of arrogance is altogether too much in evidence in these troublous times. It is a day which calls for wise

and patient action. Hear these words uttered not by some reckless soap-box orator, but by Franklin H. Giddings, of Columbia University, one of the most eminent sociologists in this country:

“There are three million unemployed industrial working persons, men and women, in the United States now, and probably there will be more. Wages are being reduced. These reductions of force and pay were foreseen, and, by and large, they were inevitable. The wage reductions for the most part are proper in relation to the partial breakdown of industry and the downward tendency of prices.

“Unhappily there is another factor in the situation that is neither necessary nor justifiable. This is the vindictive and rather brutal spirit in which a great deal of the squeezing and cutting is being done, and the quite unnecessary extent to which constructive measures, the product of much patient thinking and careful experimenting for the better adjustment of relations between capital and labor, are being thrown into the discard. Let it be said at once that the wiser and more far-seeing employers are not guilty. But there is a rabble of industrial upstarts, new-rich profiteers, unintelligent, vulgar ruf-

fians, who have made millions of ill-gotten gains out of war conditions, who are now drunk with new power and obviously disposed to go the limit in displaying it.

“A program of smashing and repression is proclaimed. Labor legislation is to be attacked and, wherever possible, repealed; labor organizations are to be crippled or broken and ‘the welfare stuff’ cut out. The ‘fool machinery’ of adjustment boards, protocols, industrial relations committees, employment secretaries, and ‘all that sort of thing,’ are to be scrapped, and employers will get back to ‘the good old way, the simple plan’ of dealing with ‘the hired help’ on the ‘take it or leave it’ basis. It is no secret that this attitude was a big factor in the election, and that it will play a large part in State and national politics throughout the present year and perhaps for a longer time.”

“It is a wild and foolhardy sowing of dragons’ teeth. Grant that there has been provocation. There has been plenty of it. Labor has been arrogant. Throughout the war it had the whip hand and took advantage of its opportunity. Revolutionary influences controlled some of the organizations and professional agitators did immeasurable harm. Crazy talk about a social revolution became

organized propaganda and often developed into direct action. A great deal of unwise and coddling legislation has been put on the statute books. The saner and more conservative labor organizations, as well as the radical ones, have stupidly maintained the policy of restricting production, of penalizing energetic and faithful service, and of carrying incompetents at full pay. They have fought discharges of worthless and crooked employees and made 'organization issues' out of their cases.

"It is human nature to return evil for evil, and now that employers have the whip hand retaliation is to be expected. Nevertheless it is folly. Wisdom prescribes a thoughtful study of the entire problem, a firm insistence upon the rights of property and of management, a cool-headed resumption of control over production, and a patient attempt to adjust real differences of interest where these do not involve sacrifice of personal liberties, efficiency, and honorable keeping of agreements. Never were constructive measures, enlightened views, and patient effort more imperatively needed than now."

The nations of the earth are being challenged in these grim times to declare openly by what sort of principles they mean to live.

They are being summoned to show of what sort of moral stuff they are composed. They are being called upon to exhibit the measure of moral opposition they can offer to that bulk and mass of material force and national immorality which brought upon the race the disaster of the Great War. And whether they like it or not, they must stand up and be counted for or against the principle that "might makes right," for or against the idea that any government is at liberty to do any frightful thing it may choose in order to "hack its way through," for or against the idea that a ruthless class struggle is the proper way to deal with industrial problems. And it is for every nation which has not lost its soul to make clear beyond a peradventure that it holds the moral issues supreme and stands ready to commit all its interests to the keeping of those principles of right which are at last to determine the outcome.

There are certain great social principles which are now being urged on countless fields with all the power of moral imperatives. The world is indeed to be made "safe for democracy," but it must be a more real and thoroughgoing democracy than anything we have yet seen if it is to stand the test of the trying times which await us. And for the realization

of those great social ideals there must be in every land of earth a more resolute and aspiring national soul. The man who thinks that brawn and brains alone, without the renewing and directing power of spiritual forces at their best, can secure and safeguard human well-being and advance thereby writes himself down a fool.

In all this work of social repair those wise words of the British Labor party, which stand as one of the great pronouncements called forth by the war, may well be borne in mind: "If we are to escape from the decay of civilization itself, we must build a new social order based not on fighting but on fraternity, not on a competitive struggle for the bare means of life but upon a deliberately planned cooperation in production and distribution for the benefit of all who participate by hand or by brain; not on the enforced domination over subject nations, subject races, subject classes, or a subject sex, but on equal freedom in industry as well as in government, upon that general consciousness of consent and that widest possible participation in power which is characteristic of democracy."

The privileged lives are very much in evidence these days. They dwell on the sunny

side of the street. They are clothed in purple and fine linen. They fare sumptuously every day on the best the market affords. They ride swiftly to and fro in limousines or in parlor cars. They are possessed as often as not with sound health, clear heads and all the advantages of training, culture, and social position.

Well and good—all these choice things are not to be despised; they count in the final outcome! But let it be kept clearly in mind that all these advantages spell obligation in capital letters. “To him that hath shall be given,” the Master said. It is always easier to get on when you are on already. And then swift on the heels of that statement came the principle involved—“To whom much is given of him will much be required.” High privilege carries with it responsibilities which cannot be evaded.

In many communities, even in this land of freedom, the strong still use their strength to oppress the weak. I lived for nearly fifteen years in the State of California. It is a great oil-producing State. A group of my friends, all of them men of modest means, were purchasing a tract of oil land which promised good returns. They invited me to invest in what seemed a safe and profitable enterprise.

I did not have very much money but I put in five hundred dollars of my savings with the others. The wells were sunk and they struck oil in abundance. There was a most encouraging and profitable flow of oil from those wells.

Then the company naturally desired to ship its oil to market, and it applied to the railroad for cars, as the tanks were all full and the oil was still flowing. But somehow there was a delay in getting cars. Then there was a further delay, and the delay continued. The oil was still flowing and was going to waste. It did not seem possible to ship any of that oil to market. And when the truth was ferreted out it was found that a certain large concern here in the United States, which is also in the oil business, controlled in underhanded, sinister fashion that railroad and pretty much all of the shipping facilities in the State of California. And this concern had instructed the railroad that no cars were to be furnished to this company because they wished to purchase those wells and that oil land at their own price.

The owners of the smaller concern were utterly helpless—they could not ship their oil, and it was useless. They were finally compelled to sell at the price offered by the

larger concern, which was far below the value of the property. The price received scarcely met the cost of sinking the wells and so we lost all we had put in. It was not justice. It was not the sort of commercial method which makes for the well-being of society or for the stability of the republic. In plain English, it was an act of high-handed robbery. And that sort of oppression is being practiced to-day in many communities here in our own land.

In the face of such practices we are moving swiftly to that point where capital may be compelled to choose between confiscation such as it has suffered in the empire of Russia or consecration to those worthier ends which would be its highest honor and abiding happiness in the kingdom of God. The Naboths of the twentieth century will not tamely submit to exploitation at the hands of the Ahabs who have it in their power to wrong the weak.

The hour has struck for a great forward movement in the establishment of social justice throughout the world. It is a task which will require untold amounts of energy and of knowledge, of vision and of patience. The bitterness of the class struggle must be replaced by an increased spirit of fair play and

cooperation. The secrecy and self-seeking of partisan politics must be overborne by an open-minded sense of justice and of concerted effort for the larger well-being of all the nations. The school must be made to realize yet more profoundly the moral imperative of translating knowledge into action and of interpreting life afresh in terms of abiding worth. And "religion itself must be recovered from the bondage of unproved dogma and of unattractive ritual to be established in the freedom of the faith, in the winsomeness of a finer form of goodness, and in the larger efficiency of a united strength."

There are mountains of obstacles to be overcome in realizing these great ideals. Just so! But it is the high office of faith to move mountains. Faith can stand up and say, "Fear not, only believe!" Believe in yourself and in the sincerity of your own purposes. If you cannot do that without flinching, then put yourself right so that you can! Believe in your fellows—it may easily be that many of them, perhaps most of them, are as good as you are. Believe in God who is above all and through all and in us all. And in that high faith go forth and win.

The man of God, whether he be lay or clerical, has a great opportunity in this day

of social agitation and unrest. Let him be a man of principle and of conviction, let him be a man sure of his facts and possessed of an honest sympathy for all who suffer from social injustice, and he too will find his work cut out and ready for him. It is for the church of Jesus Christ to make it plain beyond peradventure that if a man stands for commercial and industrial methods which mean injustice and oppression, the mere acceptance of a sound theology, or a more scrupulous attention to the forms of religion, will not suffice to save him from the consequences of that wrongdoing. It is for the church to make it clear that showy gifts to charity and large schemes of benevolence made possible by gains gotten in immoral ways will not atone for acts of social injustice. It is for every man to get his money as well as to give it away according to methods which the Almighty can approve.

When I was a pastor in California there was an outlook from the belfry of my church which was most suggestive. I could enter that church steeple and look straight out through the Golden Gate upon the world's widest sea. I could see coming in the great ocean liners of the Pacific Mail, the Korea, the Siberia, the Manchuria, and the Mongolia,

their very names suggestive of our points of contact across the water. I knew that deep down in the holds of those ships there were the teas and the silks, the teakwood and the lacquer and all the other treasures of the Orient sent hither to enrich and to adorn our American life.

Through the port holes of the steerage of those ships I could sometimes see strange faces and hear the murmur of alien tongues. I could see men and women coming hither to better their condition in this land of opportunity. And behind those who actually came, I could see across that widest of all our oceans a multitude of beseeching faces like those mystic faces which make up the background of Raphael's Sistine Madonna in the gallery at Dresden. They too were looking this way. They were looking in through the Golden Gate at my church steeple. They were looking toward this Christian civilization of ours as if dimly conscious that we had here discovered a source of divine help to which their imperfect faith was a stranger.

The moral appeal which all that made to me was tremendous. And I feel sure at this hour that all of those men and women who suffer hurt and wrong here in our own broad land at the hands of an unjust social system

are in similar fashion looking up at all the church steeples with an unvoiced appeal in their hearts. And they will not acquit us of our responsibility unless we are bent upon delivering to them in more generous measure all those higher elements of our Christian civilization which are made possible to us through the gospel of Jesus Christ. They are making their steady appeal to the spiritual forces, symbolized by those church steeples, for aid of a higher sort in the solution of these vexing problems of industrial life.

Personally, I do not believe that their deliverance will come by any sort of social revolution. I do not believe that the advance of social sympathy and the more complete expression of that sympathy in better institutions and in a more finely organized life will mean that private ownership of the means of production will entirely disappear as the socialists desire, or that such private ownership ought to disappear. I do not believe that all competition will cease or that it could entirely cease without a resultant loss of incentive to effort which we are not ready to incur. I do not believe that superior personal endowment and untiring industry will cease to command a reward altogether excep-

tional—I think that it is altogether best that they should continue to command such a reward. The exceptional rewards now held out to such ability put a premium upon and effectively stimulate the production and development of those useful qualities in the lives of many who might not show themselves equally responsive to any other form of motive.

In the judgment of many there is need that certain elements in our social order should be more strongly championed at this time. “There is,” as Theodore S. Woolsey has said, “a world-wide attack upon the rights of private property taking shape in a variety of forms from the blatant doings of Bolshevism to the subtler theories of national ownership and of the taxation of the savings of the thrifty out of existence which, if successful, will remove the principal incentive to labor. The basis of civilization is not humanitarianism; it is the maintenance of personal and property rights by a system of self-imposed law.”

All this too I steadfastly believe, but I hold none the less that by the ever-widening sway and rule of the spirit of Christ all these kingdoms of business and of politics, of education and of recreation, of home life and social life, must become kingdoms of our

Lord in the sense that they shall steadily and consistently express his method and spirit. How tremendously it would strengthen our confidence in the moral supremacy of Christianity as we send forth our representatives to those non-Christian nations were we here at home wise enough, strong enough, and good enough to make our own nation more truly Christian! How magnificent would be the moral challenge and the spiritual appeal we could make did our missionaries go forth from a nation of free men organized and working together in that spirit of intelligent good will which is the very essence of the Gospel of Jesus Christ! We can never stand right with the God of all the higher values, or right in the eyes of the outer world, or right in our own eyes until we are striving resolutely to make this total life of ours like a holy city descending out of the realm of vision and dream into the realm of accomplished fact, a holy city where God himself shall dwell and reign forever and ever.

CHAPTER III

THE HERDSMAN WHO PREACHED SOCIAL JUSTICE

My whole approach to these industrial problems is naturally sympathetic. My father was a workingman—he worked all his life with his hands. He was a farmer in the Middle West. He brought up his children to work with their hands. There is no sort of farm work, from the turning of the first furrow in the spring to the gathering in of the last nubbin of corn in the fall which I have not done, day in and day out, week in and week out. I have come in many a time from the field at night so tired that I scarcely cared to eat my supper—I only wanted to tumble into bed to get the rest needed for the next day's work.

Therefore, when I see a group of workingmen coming out of a mill or a mine or a factory, weary and depleted at the end of the day's toil, I know precisely how they feel. When I hear them talk about bettering their condition, it is no academic question for me—I feel it in my bones and in my flesh which

have been wearied by the same sort of experience which they are undergoing now.

This man whose words we are to study in this lecture made his approach to the problems of his day by the same direct route. He lived with his feet on the bare ground even when his head was among the stars. He was not clothed in soft raiment—he came, like his successor in the time of Christ, rough in dress and rude in manner. He was emphatically an outdoor man with the smell of the soil in his garments and the accents of farm life in his rugged speech. He was one of those homely, weather-beaten people who make potent appeal to us all.

The word of the Lord as it fell from his lips was a word with the bark on it. He was not a Matthew Arnold discoursing about “sweetness and light,” with a polite scorn for the ways of the unwashed. He was a Thomas Carlyle, with a bite in his tongue and a hot hatred in his heart for all manner of sham. He was no reed shaken with the wind—he was built out of quartered oak.

He was once accused of preaching for the money there was in it. He scorned the imputation. “No prophet am I” (in the professional sense he meant), “nor prophet’s son. I am a herdsman from Tekoa and a dresser

of sycamore trees." He kept a few sheep on his meager farm and had a grove of sycamore trees, which were not like our sycamores—they bore a weak and watery sort of fig which was eaten only by the very poor.

He lived six miles south of Bethlehem, at a place called Tekoa. The region is as hilly as New Hampshire and about twice as rocky. It was said that the shepherds of Tekoa had to sharpen the noses of their sheep to enable them to get down between the stones and nip the green grass. It was a rugged, meager sort of life which this man had lived, and we can understand his instant hearty sympathy with all the struggling people of his day. He had eaten the hard fare of ill-paid labor.

He was what the "safe-and-sane" people—which often means people who have been dead for some time but are still going about in order to save funeral expenses—would have called "an agitator." Amos was once asked in peremptory fashion to leave the country for fear his words might stir up the oppressed poor to revolt against their lords and masters. He told his critics that he was constrained to stay right there on his job. The word of the Lord had come to him and speak he must. "The word of the Lord," as they used the phrase, did not mean a book. It

was the phrase by which those early Hebrews simply and accurately described one of those commanding moral impulses which they believed to be divine in its origin and imperative in its moral authority. "The Lord hath spoken; who can but prophesy?"

Amos saw the rapid increase of wealth in his day and he knew that to the souls of many it was a menace. He saw luxurious buildings given over to self-indulgence. He saw the gorgeous ritual employed in worship which had become more costly than holy. He saw the contempt of the well-to-do for the struggling poor. And he felt that all this was wrong. He believed that it was an offense to Him who is no respecter of persons, but cares alike for us all.

Amos believed in one God, a God of righteousness, a God who was interested in the political and commercial affairs of men. He believed that the Hebrew nation had been chosen of God, not for favoritism but for service and that the bond between the Hebrew people and their Maker was a moral bond. And because he believed all this he felt that they were endangering their standing before him and their usefulness among the nations of the earth by their mode of life. He therefore sought to recall them from their thought-

less extravagance and showy self-indulgence to more worthy action.

He represented the Deity he worshiped as being merciful and gracious, slow to anger and plenteous in mercy. God had been patient beyond measure with those disobedient people, but now the time had come for judgment and correction. "For three transgressions and for four I will not turn away the punishment of Judah. For three transgressions and for four I will not turn away the punishment of Israel. For three transgressions and for four I will not turn away the punishment of Damascus." Over and over again he repeats that phrase, "For three transgressions and for four."

It was not for some single act of wrongdoing prompted perchance by passion or by sudden temper. It was for their repeated and cumulative acts of evil that they were being arraigned from on high. "You have done wrong and you have done it again and again and again," the prophet seemed to say. You have persisted in modes of life which you knew were out of line with the will of God—"For three transgressions and for four"—therefore the day of the Lord is come when you will be judged according to those deeds done in the body.

He rebuked the people at these three points. First, he denounced them for their showy, useless extravagance. They had their "winter houses" and their "summer houses" and their "palaces of ivory." They "stretched themselves upon couches" and "ate lambs from the flock and fattened calves from the midst of the stall." They "drank their wine in huge bowls" and "anointed themselves" with costly perfumes. And all this at a time when many of the poor were starving and "the righteous were being sold for silver and the needy for a pair of shoes." It was the downright heartlessness and inhumanity of it all which made it an offense in the sight of God.

Have his words any application for us? We talk about "the high cost of living," and Heaven knows that with the present scale of prices it is not easy for people with ordinary wages or fixed salaries to make both ends meet. But go to the places where the luxuries of life are being sold, the fur coats and the diamonds and the silk underwear—are the dealers complaining because of the total lack of trade? They tell us, on the contrary, that the demand was never so keen as it has been in the last two or three years. Go to the most expensive hotels and restaurants in our

great cities—are they all empty? They are filled at almost all hours of the day and night with people who are flinging money about as if it were of no more worth than autumn leaves. Go to the high-priced places of amusement and recreation—are they forsaken? They are filled to the doors with people who seem to have money to burn. And all this at a time when other people are starving to death for lack of food, not one here and one there, but hundreds of thousands of them in Armenia, in Syria, in Serbia, in Austria, in Poland, in China, and in well-nigh half the lands of the earth. Millions for luxury and self-indulgence, but only the loose change to meet the needs of our fellows who are in want.

I sat not long ago in the dining car just across from a young fellow who looked as if he might have come from some expensive preparatory school. The service was *à la carte*. He would order one dish after another, eat a little of it perhaps and then push it away to order something else. When his check was brought I saw the amount—it was \$3.90 for the lunch. He flung down a five-dollar bill in careless fashion, told the waiter to keep the change, and walked out with his chin up and a cigarette in his mouth.

I do not suppose that the young chap had ever earned a dollar in his life, or that he is likely to earn a dollar within the next ten years, perhaps never. He was eating his bread by the sweat of some other man's brow, and that was the way that he was eating it. And all this at a time when the stories of want and pain, of disease and death, which come to us from the four quarters of the globe make the heart of every decent man sick. In these grim times all waste is crime and all needless, senseless, showy luxury is a close second. If that young fellow as he walked out of the dining car could have met face to face one of those starving children of Europe for whom Herbert Hoover has been working and pleading, the appeal of want might have pierced even the rhinoceros hide of his moral nature and have awakened some decent response.

The showy, extravagant self-indulgence is not all being exhibited by the very rich—much of it comes from the “newly rich” and from those who would not be termed rich at all, but whose heads have been turned by the high wages paid during the war and by a scale of living suddenly advanced out of all proportion to the taste and judgment of those who indulge in it. Yet in the face of

all this extravagant expenditure how the churches and the charities, the homes and the hospitals, the small struggling colleges, and the various institutions of benevolence have to scheme and plan, scrape and save, in order to meet their needs! "For three transgressions and for four," for repeated acts of heartlessness and cruelty, I will not turn away your punishment, saith the Lord of Hosts.

In the second place, the prophet denounced the people for their careless treatment of the weak. "Ye have sold the righteous for silver and the needy for a song." In their eagerness to monopolize the land he pictured them as panting for the very dust of the ground upon the heads of the poor. They had tampered with the weights and measures used in business that they might add to their profits—"Ye have made the ephah small and the shekel great." They were "profiteers" of the thirty-third and last degree before that word had been coined. They were intent on piling on all that the traffic would bear. They bought in the cheapest market and sold in the dearest, regardless of the effect of their action upon the lives of the people. They hired men for the least they could be induced by their necessities to take, with no thought

of the social consequences of all this upon lives which were equally precious with their own in the eyes of God. All this had produced a hard and callous contempt for human values, a wretched scorn for the weak, and a flat indifference to the social implications of their mode of life.

This prophet of old had come from the edge of the desert where there was plain living and high thinking. He had seen the struggles of the poorer elements of society to maintain themselves, and he felt for them. He had lived in that very region where our Lord was tempted when he was led into the wilderness with the wild beasts to be tried out. You can hear a note of reminiscence in those words of Amos where he says it is as if a man "did flee from a lion, and a bear met him; or went into a house, and leaned his hand on the wall, and a serpent bit him." The prophet had been compelled to live simply and dangerously, and now this flat, contemptuous disregard for the weak and struggling by the more fortunate of earth filled his soul with wrath.

Here, again, shall not our own land, strong, brave, prosperous in so many sections of its life, take heed? The working people of the world are not all in the powerful labor unions

where labor has become class conscious and the workingmen are upon their feet able to bargain collectively with their employers on comparatively equal terms. The hundreds of thousands of plain working people who are not thus placed come in for our consideration. "Take heed," the Master said, "lest ye cause one of these little ones to stumble." They may or may not be little in physical stature, but they are little in opportunity, in resource, in the power of initiative, in trained intelligence, and in ability to carve for themselves at the big, long table where so many stronger men with longer arms are reaching for the choicest bits. Take heed that ye cause not one of these weaker ones to stumble and fall—it were better for a man to have a millstone tied about his neck and be cast into the midst of the sea. The Master would have us show nothing less than a chivalrous concern for the less fortunate of the earth.

Look upon this picture of Gary, the seat of a great steel industry, as drawn in lines that live and move and speak, by the hand of Ray Stannard Baker:

"I went down to the city of Gary in a snow storm, with a cold, raw wind blowing off the Illinois prairies. The train was cold and the city I had left behind was cold. I was going

from a city suffering from a coal strike to a city suffering from a steel strike.

“As I saw it at dusk on that December day Gary seemed a kind of Titan, dwarfing all the life around and within it. So few men were seen, so dim and insignificant they were compared with the stupendous machinery, that one scarcely noticed them! The mechanism seemed to be operating itself. There it was, a kind of monster squatting on the shore of the gray lake! A tireless monster that never sleeps, regardless of disputatious workers, and capitalists and economists and politicians, toiling day and night, winter and summer, Sundays, Christmas, the Fourth of July! Thousands of men digging for their lives in the mines of Minnesota and in the coal fields and quarries of Indiana and Illinois can scarcely keep it satisfied! I felt the implacable power of the mechanism and in comparison the insignificance of the human element in the process.

“It came to me that in its essence mankind was there facing the problem whether machinery should dominate men or men machinery. Were men to be merely cogs or servants of insensate mechanisms or were they to stand out as masters using easily and freely the tools they had built? Was the ‘genius of

mechanism,' as Carlyle expressed it, to sit forever 'like an incubus upon the soul of man,' or was the soul of man to free itself and command the genius of mechanism?"¹

And this is the problem everywhere. Are the human values to go down in defeat before the mechanical process of producing material values or is the huge, hard process of production, manufacture, transportation, and exchange to be made to serve the human?

"Ill fares the land, to hastening ills a prey,
Where wealth accumulates, and men decay."

A man's life or a nation's life consists not in the abundance of the things that can be produced and owned. The human rather than the material must be the final arbiter when the system comes up for judgment. It was said in Massachusetts that William L. Douglas was elected governor of the old Commonwealth because he had shown that he could make shoes and money and men all at once and in the same factory. The industry which does not make manhood as well as money stands condemned. Take heed then, O masters of industry, that you cause not one of the least of these human beings bound up in your

¹From *The New Industrial Unrest*, by Ray Stannard Baker, published by Doubleday, Page & Company.

huge enterprise to perish in the worthier and more enduring elements of his life!

The fate of any civilization is in the last analysis a moral question. What do the people care most about? What lines of interest and of action command the largest share of their time, their thought, and their enthusiasm? We all know how and why Rome went to the wall. The Coliseum had crowded out the Forum. The place of games, of spectacles and of cruel, debasing forms of amusement had crowded out the place for the serious public discussion of those principles of social and political well-being which make a nation strong.

When the Roman people had given themselves over to those easy, lazy habits of luxury and self-indulgence for a generation or two, they found that the moral fiber of the empire had been largely eaten away. And when that mode of life had been followed for a century or two, they found themselves unable to stand up against the enemies who came down from the north. May God in his mercy save us here in America from becoming amusement mad and dance crazy, from being given over mainly to the pursuit of material things and to costly habits of self-indulgence! We would stand condemned be-

fore the ages were we thus to defeat the high ends for which the Republic was founded by our plain-living, God-fearing forefathers.

Why should there not be an "Open Forum" in every high school building in every city of the land for the stated and repeated discussion of those industrial methods and political principles which have to do with the common good? To what better use could those splendid structures, which now stand so often dark and tenantless through the fateful evening hours, be devoted? There are many who maintain that were the opportunity offered, there would be no adequate response from the people who still suffer hurt and loss because they have not been trained to think clearly and steadily upon the deeper issues of life. But personally I have not so poor an opinion of my fellow citizens as to believe that if the proposal had a fair trial for a series of years, these wretched bedroom farces and the superficial sort of amusement offered in the movies could compete successfully every night in the week with those places where grown-up people would be asked to think upon the things which belong to their peace.

You may remember that "In an Open Forum held on a certain Sunday many cen-

turies ago in the village of Nazareth where laymen were permitted to speak, a young carpenter gave an address on social and economic justice." He took his cue from a well-known bit of literature current among the people of his race, and in substance this is what he said: "The Spirit of the Lord is upon me, because he anointed me to preach good tidings to the poor: he hath sent me to bind up the broken-hearted, to preach deliverance to the captives, to set at liberty them that are bruised, and to proclaim the acceptable year of the Lord."

His address brought a coldness over the meeting, we are told, and at the close of the exercises the "safe-and-sane" opponents of all such radical utterances were full of wrath. They "rose up, and thrust him out of the city, and led him unto the brow of a hill . . . that they might cast him down headlong." But by the strange power of his own personality he passed through their midst unhurt and went his way. He moved on to Capernaum, a still larger city, where he said it all over again, and the people were astonished at his teaching, for his word was with power. He has come on down through the centuries with the same social message. He is standing to-day in the place of free speech "insisting in

the same intrepid way that his Father's world shall not be made a place of merchandise, but a place where plain men and women may live and grow into the likeness and image of the Most High."

The Master had been fed upon sentiments of social justice and of genuine democracy along with his mother's milk. Luke, the physician and intimate friend perhaps of Mary herself, has preserved for us one of those ancient cradle songs which may well have refreshed the soul of the mother and filled the heart of the growing child with the sacred music of a better world.

"My soul doth magnify the Lord, and my spirit hath rejoiced in God my Saviour. For he hath regarded the low estate of his handmaiden: for, behold, from henceforth all generations shall call me blessed. For he that is mighty hath done to me great things; and holy is his name. And his mercy is on them that fear him from generation to generation. He hath shewed strength with his arm; he hath scattered the proud in the imagination of their hearts. He hath put down the mighty from their seats, and exalted them of low degree. He hath filled the hungry with good things; and the rich he hath sent empty away. He hath helped his servant Israel, in remem-

brance of his mercy; as he spake to our fathers, to Abraham and to his children, forever." Reared in such an atmosphere and with these words of social regeneration sounding in his ears, we cannot wonder that he became in due time the Friend and Champion of the common people who heard him gladly.

In the third place, the prophet Amos arraigned the people of his day for their infidelity to the obligations created by high privilege. Israel was a chosen people, chosen not for favoritism but for an exalted and an exacting service. Chosen because of some unusual capacity for moral insight and for spiritual leadership to take the right of the line in the religious advance of the whole world! "You only have I known of all the families of the earth," Amos here represents the Lord as saying to them. "You only have I known, therefore will I punish you for your iniquities." You are a privileged people, richly and gloriously privileged, therefore you are the more heavily and capably responsible for the well-being of the race. And if you turn aside and deny your high estate, I will punish you the more severely.

When Booker T. Washington was at Tuskegee he used to say to the dusky-faced

students gathered there—and I have heard him say it—“You have not been brought here to Tuskegee to be trained so that you might go back and compete more successfully with your untrained fellows, earning larger wages than they are able to earn. You have not been brought here to be trained so that you might go back and establish better homes and finer social standards than those to be found to-day among your unprivileged neighbors. You have been brought here to Tuskegee to be trained so that you may in due time become more heavily and capably responsible for the welfare of your race.” If that sort of thing can be said and done in the green tree of a black man’s school, what have we a right to expect in the more seasoned timber of every white man’s college in the land?

The possession of privilege carries with it a deposit of obligation upon which the whole community has the right to draw. Therefore the first thing which Amos undertook to do was to dynamite the feeling of moral complacency and smug contentment out of those Israelites. Their placid self-satisfaction was blocking the way of advance. “Woe to them that are at ease in Zion, and to them that are secure in the mountains of Samaria.” He would have them keenly and steadily con-

scious of the responsibilities which the divine bounty had laid upon them in their better moral estate.

You will find a host of people in this world who are accustomed to measure themselves by what is being done for them rather than by what they can do for others. They seem to think that because they live on the best streets and are well-dressed; because they fare sumptuously every day and ride to and fro in high-priced motor cars; because they have social position and opportunities in abundance for training and culture, they must of necessity be people of significance. They have not learned as yet that "Happiness," as some one has said, "does not consist in being able to sit down and order what you want and have somebody bring it to you—happiness is going after something yourself and feeling anxious about it and finally getting it."

But these short-sighted people measure themselves by what is being done for them rather than by their ability to make some proper return for all that in useful, competent, unselfish action. "By their fruits" we are to judge men—by what all these advantages of theirs produce in meeting the needs of the world, by what they are able to give

off and to give up for the service of the higher welfare of the various communities where they stand.

In our estimate of goodness it is the positive rather than the negative qualities which are to be emphasized. It is what a man does rather than what he refrains from doing which makes him good. You will sometimes hear it said of some elderly saint who has just gone to his reward: "Oh, he was such a good man! He never drank and he never swore and he never smoked. He never injured anyone, and I never heard him speak an unkind word about anybody in his life." And when that list of negative virtues is complete you have in your mind the picture of a life as innocent and as harmless as a pan of skimmed milk.

"But what did he do?" you are moved to ask. How far did he make his life count for righteousness in politics and in industry, in securing better health conditions for his community and in promoting better educational facilities, in making his church a power for good in the life of his little world? If he simply refrained, then his goodness was weak and thin. Let every life be judged by the positive contribution it makes to the general good in terms of useful service.

This prophet saw the Lord standing upon the wall of the city with a plumbline in his hand. "Amos," he cried, "what seest thou?" "A plumbline," the prophet replied. "Behold, I will set a plumbline in the midst of my people Israel," saith the Lord; "I will not again pass by them any more."

God was calling upon them for lives of integrity, straight up and down, and not variable nor crooked. He was calling upon them for a social order built by the square and by the plumb, so that the power of gravitation and the other elemental forces would not pull it down. "Seek good and not evil," he cried, "that ye may live: Let justice run down as waters, and righteousness as a mighty stream. Then the Lord of hosts will be gracious unto you."

The stern old prophet's morality was not based on shrewd guesses as to what might turn out for one's immediate advantage. It did not rest upon expediency. He did not go about saying, "Honesty is the best policy," "Integrity is a good investment," "Truth-telling and fair dealing are more likely to pay eight per cent profit than the opposite qualities." His morality was grounded upon the sense of agreement between the principles he taught and the will of the Almighty. It was

grounded in the great moral order which enfolds us all, whether we will or not. He therefore called upon men "to meet upon the level and to act by the plumb and to part upon the square. So may men ever meet, act, and part."

Here, again, we may well apply his message to modern society in the United States of America. You only have I known among the nations of the earth in the bestowal of such abundant resource and such unique opportunities. Therefore if you fail in your duty, I will punish you. Why may we not in all reverence and humility apply to our own land those very words which Israel applied to herself when she was chosen of God for a high and exacting service?

What nation hath God so nigh unto them as the Lord our God is unto us in all things that we call upon him for? Has God ever essayed to take him a nation from the midst of another nation by signs, by wonders, and by war, by a mighty hand and an outstretched arm, as the Lord our God has done for us? Did ever people hear the voice of God speaking out of the midst of the fire as we have heard? What nation hath statutes and judgments so righteous as this law which I set before you this day? Keep, therefore, and do

them, for this shall be your wisdom and your understanding among the nations. "I will bless thee and thou shalt be a blessing. I will make thee a great nation, and in thee shall all the nations of the world be blessed."

"In a sense that never has been true before what happens in America happens to all the world. This fact brings no special credit to us. It is the result of our situation, our heritage, our unexhausted resources, and our recent emergence from our traditional isolation. This new importance of America should issue not in pride but in humility. But whether it be faced with modest serviceableness or with boasting, the fact remains, as an Englishman has recently said, 'The United States of America is the greatest potential force, material, moral, and spiritual, in the world.' "

It is for us, then, to see to it that this high privilege is matched by the frank acceptance of the grave responsibility which inevitably goes with it. To whom much is given of them will much be required. We are to develop and maintain that high quality of national soul which will make us competent to meet the demands of our high estate.

It is not important nor desirable that the Constitution of the United States and the Ten

Commandments and the Sermon on the Mount should be made satisfactory to the red-mouthed agitators and red-handed anarchists who have reacted from the wicked regimes in Southeastern Europe into treason and violence. It is not desirable that the great standards of political and moral well-being which have been current among us should be toned down to suit the whims of any of the enemies of social order. But it is important that all these leaders of unrest should be toned up and called upon to sing their songs of aspiration in harmony with the standards just named. The "Great Melting Pot" must melt and fuse, it must refine and mold all these varied elements in our composite life until we have in abundance that sort of metal in our political and industrial activities which will bear the strain now being put upon it.

There are good and sufficient reasons for believing that the undaunted vigor of our American idealism may show itself equal to that hard task. How splendid has been the quality of our national life on certain august occasions when it was put to the test! "Here is the paradox of American politics," a wise Harvard professor once said. "The same people who have impressed observers as sharp traders and keen politicians have sur-

prised the world by acts of unprecedented magnanimity and self-denial. What other nation, while rejecting the principle of a state church, maintains through the voluntary gifts of its population such vast organizations for worship, as if to testify that it has not only territory to develop and products to sell, but a soul to save? What other country ever received an indemnity from a foreign government" (he was referring to China) "and returned it, only to receive it once more in the form of stipends for the education of youths sent to the United States by the grateful land? When did another nation win territory and return it to its occupants, as in Cuba, or hold it in trust, as in the Philippines? When did ever another nation at the end of a war like that with Spain transport the defeated army to their homes across the sea? When did ever a great Power pause with such scrupulousness before punishing a weaker neighbor, like Mexico, and meantime provide for her refugees friendly shelter and support? Or when did any other nation, having taken possession of a strip of land and at enormous cost built a canal, ever propose to satisfy its conscience by a voluntary payment to the former owners, or to open the canal on equal terms to the fleets

of the world? Works of supererogation like these indicate a more complex type of character than a nation of shopkeepers could produce. Under the hardness of American commercialism there lies a richer soil."¹

In those days and weeks which followed upon the signing of the armistice in the fall of 1918 how full and strong was the tide of moral idealism running at Washington, at London and at Paris. Men felt that it was morning everywhere. We had entered upon the dawn of a new day. It was believed that this nation, which had cast in its strength at the eleventh hour in such measure as to tip the scales toward victory for those principles which we esteemed to be right, would now aid in securing such a peace settlement as the world had never seen at the close of any great war.

Then, alas! there came a falling away which we all deplore, a moral relaxation, a lowering of tone, a return to the old materialistic ways of thinking and of acting, a slackening of purpose and a cheapening of our ideals. We were not good enough to live up to the high mood which possessed the soul of

¹ Reprinted from *The Christian Life in the Modern World* (p. 183), by Francis G. Peabody, by permission of the publishers, The Macmillan Company.

the nation when we entered the war, the mood which was also ours when the victory was won.

The government at Washington saw to it that we were "last in the war." When the armistice had been signed and when the treaty had been framed at Paris, the United States Senate seemed determined to see to it that we should be "last in peace." We ought long ere this (I am writing these words in February, 1921) to have made our peace with Germany and have entered with the other nations into some reasonable and promising agreement—I put it simply and broadly that it may include all forward looking minds—for a better method of settling international differences as they may arise. Had there been more statesmanship and less partisan politics at both ends of Pennsylvania Avenue in Washington, this result would have been achieved. We ought to have made more progress toward industrial peace and prosperity, toward a more even spread of that well-being in which all are meant to share. Had there been a larger measure of social justice, a more complete respect for the rights of the other man and the other class, and a more insistent spirit of good will, we would also have achieved that. We ought to have relieved

more of the distress of the world and to have aided further in rebuilding the devastated areas of human life. Had there been less of the spirit of thoughtless extravagance and self-indulgence, with more of the sense of social obligation, we could also have achieved that. The plain fact stands that we were not good enough to do the things which we ought to have done.

When the fate of the Armenian people, for example, and when so many other interests vast and vital are trembling in the balance, why should this nation, strong, rich, wise, hopeful, stand aloof and refuse to assume its just and equal portion of the common responsibility for the peace and good order of the world? In our case, as in every case, possession means obligation. To whom much is given of him will much be required. We shall never stand right before the God of the nations or in the eyes of the world unless we are willing to accept all the duties which go with high privilege.

Hear these wise words from the gifted pastor of one of the most active and efficient Protestant churches in the city of New York: "Never before have greater things been offered to safeguard liberty and democracy—human lives in millions and wealth in bil-

lions have been poured out. Never before was it so evident that the arm of flesh is no defense and that safety lies in the unity of the Spirit among the nations to maintain the bond of peace. Never before have international relations been so searchingly scrutinized and the disease spots in imperialistic commerce, tariff discriminations, and threatening armaments exposed. Never before has it been so generally recognized that a new heart and right spirit must govern nations, or all devices to preserve international order are futile. And the probe has been put into other relations, notably those of industry, with far-reaching disclosures. Undoubtedly the social control which the war has forced upon us in manufactures, in commerce, in transport, in the distribution of food and fuel will not cease with the coming of peace. This marks a distinct advance which the war has hastened."

"But," he adds in prophetic mood, "men of social insight are aware that public control, however valuable, will not better matters unless new motives come into play and men become socially minded. Never was the supreme need of the social spirit so patent. It is the day of the Church of Christ as the Fellowship of his spirit with the task of

spiritualizing every sphere of human society.”¹

Here, then, is our work cut out for us and laid ready to our hand. The splendid words of religion are to be made flesh that they may dwell in the eyes of men full of grace and truth. The language of religion is to be translated into terms of life. Goodness is to be made interesting, winsome, appealing by the effectiveness with which it sets about the building of a new heaven and a new earth wherein shall dwell righteousness, peace, and the joy of the Divine Spirit. It was your own Frank Mason North who bade you and the worshipping portion of the whole English-speaking world sing a new song of social aspiration in these high terms:

“Where cross the crowded ways of life,
Where sound the cries of race and clan,
Above the noise of selfish strife
We hear thy voice, O Son of Man.

“O Master, from the mountain side
Make haste to heal these hearts of pain,
Among these restless throngs abide,
O tread the city’s streets again,

“Till sons of men shall learn thy love
And follow where thy feet have trod:
Till, glorious from thy heaven above,
Shall come the city of our God.”

¹ In a Day of Social Rebuilding. H. S. Coffin, p. 189. Yale University Press.

Yonder, at the entrance of the harbor of the city of New York there stands a huge statue. It towers up for three hundred feet from Bedloe's Island. Significantly it is the figure of a woman, and in her right hand she holds aloft a lighted torch. It is Bartholdi's "Statue of Liberty Enlightening the World."

Some years ago a certain set of Harbor Commissioners felt that the expense of keeping that torch lighted night after night was not warranted. It served no practical purpose, for the lighthouses along either shore were adequate to guide the ships which entered the harbor after nightfall. So for a period the torch was dark.

But before the Great War came, another set of Harbor Commissioners decided that this was not the proper treatment for this gift of fair France to our Republic. They had the statue rewired and a great arc light placed at the tip end of the torch—and again its rays began to shine out across the dark waters of the Atlantic.

While the war was on the light of that torch was seen in France, and the people of France rejoiced because the two great Republics, one on that side of the water and one on this, were now standing together in a common

struggle for freedom and justice. The light of that torch was seen in Britain, and the people of Britain rejoiced because the two great English-speaking nations, one on that side of the water and one on this, were now knit together in an invincible alliance for righteousness. The light of that torch was seen in Belgium, and the people of that stricken country rejoiced because it shone out from the shores of a great, kind friend, whose generous interest was being nobly directed by Herbert C. Hoover.

The light of that torch was seen in Germany, and to the Kaiser and his mad associates it revealed the handwriting on the wall. Like Belshazzar of old, they saw written over against their own names the same four fateful words, "Weighed, Wanting, Numbered, Finished." They knew full well that the entrance into the struggle of that country where the torch was lighted meant the downfall of Prussian militarism.

Now, let that torch and all the great principles for which we believe it stands—the principle of equality before the law, the feeling of respect for the poor man's rights, the sense of obligation which must accompany privilege of every sort, and the idea that the human must forever be exalted above the

purely material values in this great economic and political process—let that torch and all the high principles there symbolized shine on. And may its gleam never again be dimmed until all the free peoples of earth shall walk in the light of it.

CHAPTER IV

THE MAN WHO EXALTED RIGHT- EOUSNESS ABOVE RITUAL

WE cannot make too plain the fact that religion is not primarily a system of beliefs to be cherished. It utilizes beliefs, but they are altogether secondary. Religion is not primarily a set of forms to be observed; it utilizes forms, but they too are secondary. Religion is not primarily some tremendous emotional upheaval through which a man may pass on his way to glory; it may utilize this either as a point of departure or as a line of approach, but that also is secondary. Religion is a life to be lived seven days in the week in all those relationships which make up human existence. The man who is striving with all his might and with all the grace God gives him to live a life of reverent, obedient trust and of unselfish action is religious, and no other sort of man can be.

We are to study in this lecture the work and the words of a man who made that big truth stand out like a barn door. He kept his eye upon that which was vital. He was

no rough man of the hills like Elijah the Tishbite. He was no rude herdsman with the smell of the fields in his garments like Amos of Tekoa. Isaiah belonged to the fortunate class—he lived on Fifth Avenue. He had an assured social position which gave him ready access to the court and to the king. He was entirely familiar with the customs and the costumes of fashionable society, as we find in that chapter where he rebukes the showy extravagance of the idle rich.

He was also well educated: he shows that literary skill which comes only to those who have been trained. In all the Old Testament there is nothing finer in their sweep and finish than some of the utterances of this young prophet. He had five talents of mental ability and of personal charm where most of his contemporaries were rubbing along as best they might with only one or two apiece.

He had with all this an intense passion for reality. He showed scant regard for the trance and the ecstasy, the rhapsody and the rhetoric upon which some of the would-be prophets of his day set so much store. He was strong in saving common sense and in stout regard for the moral values. He was sturdy in his insistence that men should stand right in the sight of God. He stood

four square himself, for he was at once a reformer and a statesman, a theologian and a poet. By his words, by his work, and by his worth he became the first citizen of his country, exercising a dominant influence upon the history of the nation. He entered into no political combinations, but by the sheer strength of his own personality and by the wisdom of his prophetic utterance he caused the policies of his country to incline aright.

His call to be a prophet came at a great national crisis. He lived under the reign of the good King Uzziah. This ruler had been sitting upon the throne for fifty-two years and he had served his country well. He had increased the material prosperity of his people; he had strengthened the fortifications of his capital city, Jerusalem; he had brought wisdom and conscience to bear upon the national policies. Now he was dead and the nation must go on without him.

This young man whom I have described saw the earthly majesty of the wise and good king go down in defeat before the terrible disease of leprosy. But in that same hour he saw the heavenly majesty of the King of kings, resplendent and enduring. His hero worship passed over into religious faith. "In the year that King Uzziah died I saw the

Lord, sitting upon a throne, high and lifted up, and his train filled the temple.”

It is an experience which has been oft repeated. Night brings out the stars. Men see the earth by day, but they see the heavens best at night. In the year that King Uzziah died Isaiah saw the Lord. In the year that paganism sat upon the throne of the Roman empire, Saul of Tarsus saw the Lord and he became Paul the apostle, put in trust with the gospel of moral recovery for a world that was spiritually bankrupt. In the year when Tetzels sold indulgences broadcast in Germany, Martin Luther saw the Lord and ushered in a mighty Reformation. In the year when slavery lifted up its head in impudent fashion and undertook to dominate the councils of this nation, Abraham Lincoln saw the Lord. In the year when Germany perpetrated her unspeakable outrage on Belgium, Herbert H. Asquith and Sir Edward Grey saw the Lord. In some hard hour of stress and need every man of them gained a direct and immediate sense of the divine concern for human affairs and that vision of things eternal gave him strength to act. In the year that a greedy and godless form of human control all but wrecked the civilization of Europe men of vision in all the lands of earth

saw the Lord, and they became highly resolved that government of the people, by the people, and for the people should not go down in defeat. In that same high mood this young prophet of old, who was born to the purple, came upon the scene with a vision of God as a God of righteousness before his eyes.

He would have all men see those eyes of glory looking into every gathering of diplomats and every senate chamber, scanning the state papers to which men were about to set their hands. He would have us see those eyes of glory looking into every counting room and every manager's office, scanning the wage scales and the price lists whereby men serve or wrong, as the case may be, the interests of other men and women whose lives are bound up with their own in that common bundle of economic organization. He would have us see those eyes of glory looking into every human soul, making plain the fact that only those who have clean hands and pure hearts can ascend into the hill of the Lord or stand in his holy place, or engage with him effectively in the rebuilding of a ruined world. Isaiah was a poet and this was the refrain of every song he sang: "Holy, Holy, Holy is the Lord of Hosts! The whole earth is full of his glory."

He was no moral prig, no spiritual snob, pluming himself upon his superiority to all his fellows. There in that same dread hour when he saw the Lord he fell upon his face in the dust and beat upon his breast and told all the sins of his life. "Woe is me! for I am undone. I am a man of unclean lips, and I dwell in the midst of a people of unclean lips; and mine eyes have seen the King, the Lord of Hosts." Deep in his own soul he had an active, poignant sense of sin.

The man who has no sense of sin usually has very little sense of any kind. "Blessed are they that hunger and thirst after righteousness, for they"—and they only—"shall be filled." But in that same hour when this frank confession came from the young man's lips he felt his inner life cleansed by the direct action of the Divine Spirit. He saw the winged seraph flying toward him through the open spaces of heaven and taking a live coal from the altar and placing it upon his unclean lips. He heard a voice say, "Thy sin is purged, thine iniquity is taken away." And in the joy of moral renewal he gave himself at once in eager consecration to the highest he saw. When the divine voice said, "Who will go for us? Whom shall I send?" the young man answered back, "Here

am I; send me." Thus he became a prophet of the living God.

He made plain the fact that religion is not high-sounding talk, nor tears of remorse, nor graceful sentiment. Religion is the frank acceptance of the actual, everyday, backbreaking task of making good in the presence of temptation, of difficulty, of moral obligation.

It involves a sturdy and heroic effort to have the will of the Most High stand fast and bear rule in all the affairs of ordinary life. The man who bravely undertakes to do this by the grace of God is truly religious. "If ye be willing and obedient, ye shall eat the good of the land: but if ye refuse and rebel, ye shall be devoured with the sword, for the mouth of the Lord hath spoken it."

Isaiah set himself to the accomplishment of these three high ends: First, he undertook to lift the mind and practice of his nation from a religion of ceremony up to a religion of character. How his words on that point go straight to the mark!—"Hear, O heavens, and give ear, O earth: for the Lord hath spoken. I have nourished and brought up children, and they have rebelled against me. The ox knoweth his owner, and the ass his master's crib: but Israel does not know, my people do not think." The Israelites were

showing less insight as to the source of their own well-being than were the other animals.

“To what purpose is the multitude of your sacrifices unto me? saith the Lord: I am full of burnt offerings, . . . and I delight not in the blood of bulls. . . . When ye come to appear before me, who hath required this at your hands? . . . Your new moons and your sabbaths, the calling of assemblies I cannot away with. . . . When you spread forth your hands, I will hide mine eyes: yea, when ye make many prayers, I will not hear: Your hands are full of blood. Wash you, make you clean; put away the evil of your doings. . . . Cease to do evil; learn to do well; Then come, let us reason together” touching our further cooperation in this great matter of human well-being.

There were men in his day, as there have been men in every day of human history, who thought that they could couple together worship and wickedness and get away with it. They thought that if their left hands were full of worshipful observances, their right hands might be full of robbery and oppression, yet in some way one would balance the other; the worship would atone for the

wickedness and they could keep along with both.

How long will it take men to learn that only as we strive to have the horizontal relations of our lives between man and man just and true will the perpendicular relations of our lives with our Maker through worship become acceptable and fruitful? "If thou bringest thy gift to the altar," Jesus said, "and there rememberest that thy brother"—some one in your employ, or some one who employs you, some one with whom you have been engaged in a political deal, or some one against whom you have been cherishing a bitter and nasty grudge—"hath aught against thee; leave there thy gift before the altar; . . . first be reconciled to thy brother"—by honest dealing—"then come and offer thy gift."

"What does God want men to do?" Isaiah would ask to-day in his blunt way. Many would reply: "He wants men to go to church and to be baptized. He wants them to take the sacrament regularly and to say their prayers and to read their Bibles."

Well and good—thou hast answered right. The Lord *does* want men to do all of those things, provided always that it be kept clearly in mind that those things are means to an end and not ends in themselves. If all those wor-

shipful activities aid men in doing justly, in loving kindness, and in walking humbly before God, they are beautiful. If, however, they are put forward as substitutes for upright, useful, and unselfish action in the ordinary round and round, then they are worse than useless—they become hateful in the sight of Him with whom we have to do.

How far have we need of Isaiah's plain, straight word to-day? Does the habit of worship mean always fair dealing on the part of those who offer it? Do the working people in all our cities feel that it is always better to work for a church member than for one who is not? Does church worship on the part of a landlord insure the just and considerate treatment of his tenants? Do people generally flock to the merchant who is a professed Christian, feeling sure that they will on that account receive good goods at honest prices? Do men rejoice when they hear that the president of a railroad or of a steel corporation or a woolen mill in whose employ thousands of them stand is regularly attending some orthodox church? Has none of the social injustice and industrial oppression practiced in the last generation emanated from men who regularly take the sacrament at the altar of Christ?

These questions sound strange when I ask them in this bald way. They ought not to sound strange. It ought to go without saying that worship and fair dealing always go together. But as we all know full well, sometimes they do and sometimes they do not.

Has the Christian Church, taking it by and large, in these recent decades borne its testimony by open utterance and by the consistent lives of its members against the sin of greed, for example, as it ought to have done? I do not believe that it has. The ordinary preaching of the gospel in any Christian church would be calculated to make a man who was drunken or licentious, who was a Sabbath-breaker, or a profane swearer, feel decidedly uncomfortable. All this is well, for these forms of wrongdoing stand in need of rebuke. But are there not men sitting in the pews of the various churches playing the commercial game as others play it, all unembarrassed by any Christian scruples? Are there not to be found at the communion table men who buy labor and material alike in the cheapest market and sell their products in the dearest without ever thinking of the effect of their action upon the human lives involved in that process? Are there not men along the broad aisles of the various sanctuaries who seem to

be dominated in the main purposes of their lives by the spirit of greed, but because they are clean and kind in their private relations, they are not made to feel uncomfortable by the preaching of the average pulpit?

Hear these plain, straight words as to the need of more religion in business! They were not uttered by some clergyman whose main office it is to preach the gospel. They were not uttered by some theological professor sitting comfortably in his seminary chair discussing in more or less detached fashion the elements of our Christian faith. They were spoken by Mr. Oliver M. Fisher, one of the leading shoe manufacturers of New England, upon his election as president of the Boston Boot and Shoe Club, and were addressed to his fellow-manufacturers:

“This country has been a phenomenal success in everything material. We have been the wonder of the world, but we have lost, to my mind, our balance, and have given far more attention to the material side of life than its importance warrants. The same attention given to the development of the moral and spiritual forces within us could bring about in every community a vitalizing force which would make better communities, and

thus make better the very business in which we are engaged.

“From my own business experience there is nothing on earth that business needs so much to-day as religion. By that I mean the sense of responsibility to God, to man, and to the obligations that go with it, in order that our relations with each other shall be the relations of one brother to another. Obligations must be kept and the covenants we make must be considered sacred and binding; therefore, I have come to feel after a long business life that some form of Christianity is the heart of the covenant of all business life.”

The minds of men ought never to have become dull as to the vital elements in religion. Hear what the great master spirits of the Bible have said! They ought to know what is essential and what is merely incidental. Hear the words of Micah, who lived in the same century with Isaiah! “He hath shewed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?” Hear the words of James, who preached habitually what has been called “the gospel of common-sense”—“Pure religion and undefiled before God the Father is this, To visit the fatherless and widows in

their affliction, and to keep himself unspotted from the world."

Hear the words of Paul, the greatest of all the apostles—"The fruit of the Spirit is love, joy, peace, patience, gentleness, goodness, faithfulness, mildness and self-control." Hear also what our Lord Jesus Christ said—"Thou shalt love the Lord thy God with all thy heart. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbor as thyself."

In the same high vein our greatest American said upon one occasion: "Though I am a man of faith and a man of prayer I am not a member of any church. But if any church will inscribe those two great words of the Saviour, 'Thou shalt love the Lord thy God with all thy heart and thy neighbor as thyself,' over its doors as the sole requirement for membership, that church I will join with all my heart." Isaiah had a passion for reality, and he was intent upon lifting the minds of his people from a religion of ceremony to a religion of character.

In the second place, this prophet rebuked the selfish greed and the moral callousness of many of the well-to-do people of his day. "Woe unto them that join house to house and field to field" in their monopoly of the good

things of life "until there is no room" for the poorer people to live. Woe unto them who trifle with moral distinctions, who seek to persuade themselves that it is possible to mix their colors, "who call evil good, and good evil; who put darkness for light, and light for darkness; who put bitter for sweet, and sweet for bitter." "Woe unto them that are mighty to drink wine, . . . and to justify the wicked for a reward." He felt that the cruel, grasping spirit of those who were bent upon making light of moral standards and of making gain at any cost was eating the moral fiber out of Israel and making her unfit for her work of spiritual leadership.

He believed that the well-to-do women of that time were largely responsible. By their mode of life they were setting the pace in an unseemly expenditure. Then, as now, the men went into the city early in the morning to make the money and the women went in later to spend it. The habits of the well-to-do were being copied and followed away beyond the measure of their financial ability by those who were less fortunate. And the whole mad race in showy self-indulgence had been to the detriment of the entire social body.

"The daughters of Zion are haughty," he said. "They walk with outstretched necks

and wanton eyes." "The spoil of the poor is in their houses. They have eaten up the needy." The money which made possible all that showy luxury had been gained by methods which the Lord would not approve. Therefore the prophet said, "The Lord will take away their ornaments and their bracelets, their fine linen and their costly apparel." When certain people undertake to live in showy fashion without working it means always that certain other people will have to work in humble fashion without living.

"The point is not that Isaiah condemned refinement or personal adornment, but that these women were thinking of nothing else. They lived in an artificial atmosphere of vanity and futility. They were parasites fattening upon the over-stimulated sensuality of a corrupt society. And if the mothers of Israel were to be like this, what was to become of the children?"¹

The Master of men brought out in telling phrase the moral antagonism between the spirit of religion and the spirit of greed or self-indulgence. "Ye cannot serve God and mammon." If the love of money is the

¹Reprinted from *The Consuming Fire* (p. 55), by Harris E. Kirk, by permission of the publisher, The Macmillan Company. ↓

warmest, the strongest, and the steadiest love in a man's heart, then the love of God has already gone down in defeat. It is highly significant that the most searching words Jesus Christ ever uttered were not directed against the coarse sins of the flesh, hateful as these offenses were in his pure eyes—his most searching words were directed against that love of gain which becomes the root of all manner of evil.

Have we not need of the same pungent message in our own day? When we enter the places of worship frequented by the well-to-do, we are led to wonder oftentimes if their industrial and political methods during the week have been such as to make them indeed the favorites of heaven. How have they borne themselves toward the weak for whom also Christ died? People are more sacred and precious than holy places. The poor and the needy are more precious in his sight than all *Te Deums* and stained-glass windows and lovely altar cloths. Inasmuch as we have done equity and kindness or have failed to do it to one of the least of these, we have done it or have not done it unto him.

Let people give as they live! My own conviction and practice for the last thirty-odd years favor the habit of giving steadily as a

minimum the tenth of one's income to the work of charity and religion. This old scriptural rule has stood the test of experience. The Jews were blessed in basket and in store, in heart and in soul, by their practice of tithing. The Mormon Church, whatever limitations theological and moral may attach to some of its positions, has been able by its system of tithes to send forth an army of missionaries and to care for the needy of its own communion with an admirable thoroughness.

This giving of the tenth need not be made a hard-and-fast rule to be enforced universally with no regard for modifying circumstances. This might mean a lack of equity. The man with an income of two thousand a year and the man with twenty thousand are not equally generous when they both practice tithing. The rule of the tenth would not call forth an adequate measure of generosity from Mr. Rockefeller, while it might take too much from some humble toiler whose meager wages barely suffice for the needs of his family. But there may well be some definite percentage of giving which mind and conscience can approve.

The reckless extravagance of many of those who have reaped a rich harvest during the Great War, either from large profits or

from high wages, seems to indicate that they have thrown overboard any serious thought of personal responsibility for the Christian work of the world. There are Christian families which actually spend more on the theater and the movies than they give to evangelize the world. There are women who come to church wearing hats which cost forty dollars apiece and then give fifty cents or a dollar to Christianize their own country. When we look at the present disproportion in many a professedly Christian home between the amounts spent for luxury, pleasure, self-indulgence, and the amount contributed to make strong the work of Christ in the world we wonder sometimes if we are worthy to be called Christian. Let the scale of giving be adjusted in consistent fashion to the scale of living.

In the adjustment between attention to religious forms and attention to unselfish action there are people who seem to feel that the Lord above is not altogether bright. They seem to think that he is so constituted that he cares a great deal more about ritual than he does about righteousness. What a curious idea when we hold it up to the light! How little it matters whether we have been baptized with a great deal of water, as some

Christians are, or with very little, as other Christians are, or with none at all, after the manner of the Quakers and members of the Salvation Army, who rely solely upon the baptism of the Spirit! How little it matters whether we take the bread and the wine in the sacrament from the hand of a man who was ordained by a bishop or from one who was ordained by a company of elders or from one who was ordained by a group of his brother pastors! How much do you suppose the Lord in heaven cares about all that if only people in reverent fashion take the bread and the wine in grateful remembrance of Him who died for us all? But how tremendously it matters whether or not those people, however they may have been baptized and however they may celebrate the sacrament, in their dealings with their weaker fellows do justly, love kindness, and walk humbly before him! Righteousness rather than ritual has been the major study and the main concern of the great prophets and apostles of all time.

In these days of unrest upon which we have fallen, the need of an intelligent and thorough application of moral principle to all the concrete interests and relationships of everyday life is imperative if the very fiber of our hardly won civilization is not to be destroyed.

This clear-cut statement appeared recently in *The New Republic*: "These are troubled times. As the echoes of the War die away the sound of a new conflict rises on our ears. All the world is filled with industrial unrest. Strike follows upon strike. A world that has known five years of fighting has lost its taste for the honest drudgery of work. Cincinnatus will not go back to his plow, or, at the best, stands sullenly between his plow handles arguing for a higher wage. The wheels of industry threaten to stop. The laborer will not work because the pay is too low and the hours are too long. The producer cannot employ him because the wage is too high and the hours are too short. If the high wage is paid and the short hours granted, then the price of the thing made rises higher still, until even the high wages will not buy it. The process apparently moves in a circle with no cessation to it."

We shall never gain our deliverance from the distress which lies heavy upon the whole world by any form of ritual or by any clever economic or political device. We shall only advance toward the restoration of well-being by a more inclusive and persistent form of social righteousness. From sheer necessity we shall have to fall back upon that rule of

life which bids men look not solely upon their own immediate interest but also upon the interests of their fellows. "Among the Gentiles the great ones exercise lordship and dominion" over their weaker fellows. "It shall not be so among you. If any man would be great among you, let him serve. The greatest of all is the servant of all. The Son of man came not to be ministered unto but to minister and to give his life a ransom for many."

Here in the Old Testament was a man passing in review those points of conduct where strong men are most liable to fall. He was uttering what has been called his "oath of clearing." He is careful to scrutinize closely and rigidly his treatment of his less fortunate fellows. "If I despised the cause of my man-servant or my maid-servant when they contended with me; what, then, shall I do when God riseth up? . . . Did not he that made me . . . make him . . . If I have withheld the poor from their desire, or have caused the eyes of the widow to fail; or have eaten my morsel alone, and the fatherless hath not eaten thereof; . . . let mine arm fall from my shoulder blade."

This man of old saw that we are all objects of the same divine interest and divine affec-

tion, and any measure of careless indifference to the needs of one's fellows, any contemptuous disregard for the rights of those who stand within our employ or any useless showy extravagance which would make against the peace and welfare of the social body, where we have become responsible and influential members, would be a thing displeasing in God's sight. It was One whom we all know and honor who reached out with his all-embracing sympathy and said, "I was hungry and sick; I was naked and a stranger and ye ministered unto me. Inasmuch as ye did it to the least of these ye did it unto me."

"When wilt Thou save the people,
O God of mercy, when?
Not kings and lords but nations,
Not thrones and crowns but men!
Flowers of thy heart, O God, are they;
Let them not pass like weeds away,
Their heritage a sunless day,
God save the people!"

In the third place, the prophet Isaiah pointed to the One who could bring salvation. He saw the life of his country imperiled for lack of righteousness. He saw that the wrongdoing of the people had made the whole head sick and the whole heart faint. He saw that the sorest need of Israel was not that of fuel, nor of clothing, nor of education, neces-

sary as all these things are. Their sorest need was to be found in their lack of character. They were not good enough to last. They were not good enough to do their work and to enjoy the favor of the Most High.

But the prophet saw also that all this could be changed. He was not the prophet of despair but the prophet of hope. "Cease to do evil; learn to do well. Seek justice, relieve the oppressed, judge the fatherless, plead for the widow. Come now, let us reason together, saith the Lord: Though your sins be as scarlet, they shall be white as snow; though they be red like crimson, they shall be as wool." "The people that walked in darkness have seen a great light. . . . For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful Counselor, the Mighty God, the Everlasting Father, The Prince of Peace." In that far off Messianic hope touching a God who draws near to save the people from their sins, the prophet saw the dawning of a new day.

The final forces in human society are always the spiritual forces. "Legislation does not change men and women. It merely alters relationships and opportunities. The greater our material wealth, the more numer-

ous our liberties, the more complex our social organization, the larger our opportunities, political and otherwise, the greater the demand for sobriety, integrity, thoughtfulness, and devotion. We have more wealth, more machinery, more freedom, more opportunities now than we have insight, self-discipline, industry, love, and faith. Therefore, we have indifferent labor, luxury, extravagance, profiteering, unfairness, and unrest. The only things that will ever bring the highest measure of peace, prosperity, and happiness to a nation are the spiritual forces."

Here is the bottom question in our Christian faith to-day. It is not as to whether Jesus Christ was born of a virgin, or whether the body which was laid in the tomb of Joseph of Arimathæa after Jesus was crucified under Pontius Pilate was the same body which was raised again the third day, or the question whether we have in every case the exact words which fell from the lips of the Master or only an approximately correct report of them. These are all interesting questions, but they are not central nor vital. The real questions are these: "Is Jesus Christ a Saviour? Can he save the people from their sins?" And this is a matter of experience which everyone can test for himself. It does not re-

quire for its determination technical scholarship nor a knowledge of materials which are accessible only to the trained intelligence—it requires only an open mind and an honest heart.

Does Jesus Christ renew our hearts and purify our affections? Does he strengthen our wills and place our feet more firmly in the way of duty, causing us to walk evenly and steadily in the way that goeth upward? Does he take the aspirations which have begun to droop and set them bravely against the sky? Does he confirm and reenforce those finer impulses which make for righteousness? If he can do that, if he does do that, for the lives of men and women, then he is a Saviour, the Desire of the nations and the Hope of the race.

“Come now, let us reason together, saith the Lord,” touching that which is vital. Religion is not magic nor sleight-of-hand whereby two and two can be made to look like five or possibly fifty. Religion is not a piece of moral shuffling whereby guilt can be imputed to innocence and righteousness can be imputed to those who are doing wrong. Religion is a reasoned form of moral intercourse between these finite spirits of ours and the Infinite spirit of Him who is the Source and

the Summit of all being. It is the living of a filial life in daily, hourly fellowship with Him who is our Father in heaven. And its benefits are to be realized in that direct impress of the Spirit of God upon the heart of every man who makes an honest and intelligent approach to his Maker.

The social problems which are so vexing the hearts of men to-day can be solved only on the basis of this finer type of personal character here made possible. "The fallacy of the Socialist program," says Francis G. Peabody of Harvard, "is not in its radicalism but in its externalism. It purposes to accomplish by economic change what can be attained by nothing less than spiritual regeneration. Its program depends for efficacy on unselfishness, brotherliness, and love of service, but no way for the training of these virtues is provided or indeed devised. Transformation of business methods would, it is assumed, convert the same people who are now brutally self-seeking and skillfully cruel into agents of magnanimity, fraternity, and justice."

"To Jesus, on the other hand, the root of commercial wrongs is in commercialized desire. The force of competition is not one which can be abolished but it is one which can

be converted. However loyally a disciple of Jesus Christ may enlist for a campaign of social change, or however vividly he may dream of a new industrial order more consistent with Christian brotherhood, he finds in the teaching of Jesus no encouragement to delay discipleship until that better world arrives. On the contrary, he finds set before him the much more difficult task of creating the characters which may utilize the better order when it comes."¹

This prophet of old coveted that experience of moral renewal for all his fellow citizens to the end that his country might be sublime in character. If the Great War has taught us anything, it has taught us that "when material efficiency is separated from high purpose and is lined up against moral reality, the material efficiency will go down in defeat." It may make a few successful skirmishes; it may win an occasional battle, but it will lose the war. We have seen "the will to power" stripped of all false ornament and standing forth naked and unashamed in all its indecent ugliness on Flanders Field. And we have also lived to see the hateful thing go down in defeat before the arms of righteousness.

¹ Reprinted from *The Christian Life in the Modern World* (p. 82), by F. G. Peabody, by permission of the publishers, The Macmillan Company.

The seraph flying through the open heavens in order to touch the lips of that gifted young Hebrew with a live coal from the altar of God and thus set him free for his work as a prophet of the Lord, symbolized the whole spiritual order which overarches this earthly life of ours. Our feet may plod along the dusty roads of common life, but all the while our heads and our hearts may be moving freely among the stars. It doth not yet appear what we shall be ultimately but already we are the sons of God able, if we will have it so, to be at last like him.

The ghost that walked in Hamlet to plague the soul of the listless son, and the fateful witches which plied the soul of Macbeth with foul ambitions to wear the crown, cost what it might, were used by the great dramatist to give the sense of the vast, mysterious, intangible forces which beat and play upon these little lives of ours. And it is possible for every one of us to be so renewed and enriched by the impact of the Divine Spirit that when the call of duty comes he will respond as did this prophet of old in no uncertain tone, "Here am I, send me." The final forces in personal and in national life are the spiritual forces.

It was Theodore Roosevelt, an astute and

successful politician, who wrote these significant words just a short time before he died: "We recognize and we are bound to war against the evils of to-day. The remedies are partly economic and partly spiritual, partly to be obtained by laws but in greater part to be obtained by individual and associated effort, for character is the vital matter, and character cannot be created by law. These remedies include a religious and moral teaching which shall increase the spirit of human brotherhood, an educational system which shall train men for every form of useful service, and a government so strong, wise, just, and democratic that neither lagging too far behind nor pushing heedlessly in advance, it may do its full share in promoting these ends."

This land of ours which we all love is great to-day, in so far as it is truly great in the eyes of God and in the sight of the nations, not because of our broad acres and our rich mineral deposits, not because of our tens of thousands of miles of railroad and the material wealth accumulated in our banks—this country displays its true greatness only in so far as its purposes and ideals are found to be in harmony with the will of the Most High. National greatness as well as personal

salvation is dependent upon the quality of character within.

You may possibly remember how Phillips Brooks stood one night in Westminster Abbey, London—it was the night of the Fourth of July. When he had finished his splendid sermon from the text, “The spirit of man is the candle of the Lord,” he paused to add these significant words: “May I ask you to linger while I say to you a few words more which shall not be unsuited to what I have been saying, and which shall, for just a moment, recall to you the sacredness which this day—the Fourth of July, the anniversary of American Independence—has in the hearts of us Americans. If I dare—generously permitted as I am to stand this evening in this venerable Abbey so full of our history as well as yours—to claim that our festival shall have some sacredness for you as well as for us, my claim rests on the simple truth that to all true men the birthday of a nation must always be a sacred thing. For in our thought the nation is the making place of men. Not by the traditions of its history, nor by the splendor of its corporate achievements, nor by the abstract excellence of its constitution, but by its fitness to make men must each nation be judged.

“It is not for me to glorify my country for anything that she has been or done, but on my country’s birthday I may ask you for this prayer on her behalf—that on the manifold and wondrous chance which God is giving her; on her freedom and on her passion for education; on her care for the poor man’s rights and on her countless quiet homes; on her wide gates open to the east and to the west and on that strange meeting of the races out of which a new race is slowly being born—I may ask you for your prayer that on all these materials and machineries of manhood the blessing of God the Father of man and Christ the Son of man may rest.”¹

The welfare of any land depends in the last analysis on the qualities of mind and heart possessed by the rank and file of the people. And the only people who can show themselves competent to cooperate with the God of nations in the fulfillment of his great design for all the lands of earth are those who by the development of moral purpose and the habit of spiritual aspiration become indeed the instruments of the Most High. No man can make good unless he is fitted and prepared in heart no less than in hand and brain

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to meet the demands of this exalted service. Be ye therefore ready, for in such an hour as ye think not the call of duty comes.

When Admiral Dewey died in the city of Washington he was eighty years old. He had spent sixty-two of those years in the service of his country. He came of fighting stock—his great-grandfather had fought at Lexington in 1775—and for George Dewey the color of life was always red. When war threatened with Spain in 1897 Admiral Dewey was placed in command of the Asiatic squadron. He got his ships together, coaled them, fitted them out with food and munitions, and had them at Hongkong the very day that the *Maine* was blown up in the harbor of Havana. He had made it the business of his life to be ready.

He had studied the Philippines and the entrance to the harbor of Manila until he was as familiar with it all as a college boy is with his own campus. When war was declared the order was cabled to him, "Destroy the Spanish fleet and take Manila." He went in at once and did it without the loss of a ship or of a single man. He was ready. Not many men were ready at that time. Four months after that date our soldiers were dying in droves in Cuba and in the military

camps in this country for lack of adequate preparedness. All honor to the man who is ready—when the morning comes he goes up!

Now, peace hath her problems and her victories no less renowned than war. The solution of these problems in civic, in economic, and in religious life demands a service no less heroic and no less competent than the winning of battles by land or by sea. The best gift that any man here in this university can make to his country and to his God is the gift of one more upright, devoted, trained, and serviceable life, such as it lies within the power of each one of us to furnish. And when these great gifts are being made here, there, and yonder, as men give of their best to the highest they see, we shall behold the kingdom of God coming with power and great glory.

Come up, then, as college men to the help of the Lord against the mighty disaster which has befallen this poor world of ours. Build here and there and everywhere temples of fresh impulse and aspiration. Build walls of nobler habit and of finer method. Build those structures which shall stand when all earthly tabernacles have been dissolved. Plan for it and pray for it, that by competent leadership, by enlisting the cooperation of right-

minded people and by the stimulus from above, we may build with Him cities fair and new in that better social order which shall be a joy to the whole earth and the dwelling place of the Most High!

"O beautiful my country, ours once more!
What were our lives without thee!
What all our lives to save thee!
We reck not what we give thee,
We will not dare to doubt thee,
But ask whatever else and we will dare!"

CHAPTER V

THE LEADER IN A DAY OF SOCIAL REBUILDING

THE Jews have a way of getting on. They show their skill not only in commercial life but in the political affairs of nations. For nearly twenty centuries the Jew has been a man without a country, yet he has been able to make himself at home in all countries and to put his feet on the rounds of the ladder.

Here was Joseph in the land of Egypt, rising from the position of a slave boy until he stood at Pharaoh's right hand. Here was Daniel at the court of Babylon, preferred above all the presidents and princes of the realm. Here was Benjamin Disraeli, a Jew, coming to be Prime Minister of Great Britain and the trusted adviser of her Most Christian Majesty Queen Victoria! And here in the same long line was Nehemiah at the court of Persia, appointed to be cupbearer to the king!

The office of cupbearer in that far off time was an important and lucrative position. It was before the days of Federal prohibition,

and the man who looked after the king's wine was by no means the last on the list. It was his business to see to it that the king was not poisoned in his cups by the paid tool of some rival aspirant to the throne. The cupbearer was a man honored and trusted in official circles, and Nehemiah had done well for himself.

He lived at a time of great distress in his own little country. Palestine at that time was as unhappy as was Belgium during the last three years of the War and for much the same reason. Nebuchadnezzar had captured the city of Jerusalem. He had thrown down the walls and destroyed the Temple. Many of the people he had carried into captivity, and those who were left were poor and disheartened. Industry was disorganized and the whole country was trampled under foot by a brutal invader.

Nehemiah learned of the sore distress of his native land from a group of Jews who were in Persia. He decided at once to throw up his lucrative position at that foreign court and return to Palestine as a leader in the hard task of reconstruction. He made his long, perilous journey across the wide stretches of sand. When he reached Jerusalem, he made a personal survey of the needs of the stricken city. He then organized

and directed those forces which were to rebuild the life of his nation. His example will furnish us useful suggestion for our own efforts in this hard period of the world's history, when so much of the world has to be rebuilt, and built better than it was before the war.

The whole world has been torn to pieces during the last six years. It has been torn to pieces politically. The boundaries of many countries have been shifted. There has been a Republic of Poland created by taking territory from Austria, Germany, and Russia. There is a Czecho-Slovakia and a Jugo-Slavia and a Lithuania, and many other new and untried powers. Great areas of territory on the continents of Asia and Africa have been transferred from one control to another. The geographies which we used six years ago are of no more account to-day than so much waste paper. The Baedeker guidebooks of Europe have all been put into the discard.

The world has been torn to pieces industrially. The work of manufacture was disordered by the diversion of vast amounts of capital and millions of laborers into the task of creating munitions. High wages were paid and huge profits were gained because the work could not be delayed until men should

have struck closer bargains. "A certain mailed customer had appeared whose wants were gigantic but mad and unsymmetrical. He required only special things, but he required them in enormous quantities and he would pay any price. The profit for serving him was fabulous—and for profit he was served. Holders of war contracts bid wages up on each other in a fantastic manner. The war contractor stood at his competitor's factory gate offering ten dollars or twelve dollars a day for common labor, thereby upsetting all the schedules and entailing millions of readjustments." The dislocation of industry became an ominous fact. Now the munitions are no longer needed in such huge quantities and all that capital and labor must be restored to those channels of activity which have to do not with destroying men's lives but with saving them. And the task of returning to normal standards and conditions in industry and commerce is a most difficult one to perform.

The world has been torn to pieces intellectually and morally. Many of the old beliefs and ethical standards have been rudely shaken and in countless instances destroyed. Millions of men and women were suddenly thrown out of the wholesome moral habits to

which they were accustomed into new and untried lines of action. The disaster of the war was so appalling that the minds and hearts of many stood aghast. They cried out in anguish of spirit: "Where now is thy God? Is there knowledge with the Most High?" In all these diverse fields of human interest the dislocation has been so serious as to render the work of rebuilding a primary obligation.

"Is Europe dying?" asks Sir Philip Gibbs, a wise observer of conditions during the Great War and of the general drift since the armistice was signed. "Is Europe dying? No man, unless he is blind or drunk with optimism, can deny that at the present time Europe is very sick. During the last year I have visited many countries of Europe, and in most of them I found a sense of impending ruin and dreadful anxiety touching the future. In some countries ruin is not impending—it is present and engulfing. Austria is so stricken, starving, helpless, and hopeless that she exists on charity alone and is sapped of all vital strength. Germany is in a better state, but people who imagine that her factories are at full blast and that she will soon be rich, strong, and truculent again are, in my opinion, deluded by false evidence.

Russia is one great empire of misery, and no mortal soul knows yet what agony she still has to suffer before her social revolution has worked itself out. Poland, like Russia, is typhus-stricken and starving in her cities, ravaged by tidal waves of war. Italy staggers under a vast load of debt, her paper money worthless in its chase after high prices, unemployment growing like creeping paralysis, her constant strikes for higher wages senseless and futile. France was joyous for a little while with the intoxication of victory after years of sacrifice, but to-day many of her men are saying: 'Our million dead will never come to life again. Our debts will never be paid. Our industries are decaying for lack of coal. Our deaths last year were higher than our births by two hundred and twenty thousand, and our population is diminishing. France, victorious, is dying.' England has been less hurt by the war than most of the other countries who were in it, but without analyzing our present discontent it is enough to glance at the headlines of to-day's paper or to have a chat with any discharged and unemployed soldier to repudiate the gains of England in the war." The whole world has been torn to pieces and must be rebuilt.

You will notice these three things about the work of this ancient prophet. First, he did not bring to the task of reconstruction money or material or men. He brought, however, that which was equally important—he brought impulse and inspiration.

The work of social rebuilding does not live by bread alone. It lives also by those great words of faith and hope and love, of courage, aspiration and high resolve which proceed out of the mouth of God. In many quarters to-day the sorest need is not that of money nor of material; it is the need of better impulses and of a finer quality of inspiration on the part of the people who are responsible for the task of rebuilding.

Here at the close of the Great War the people of certain countries are utterly discouraged by the calamities through which they have passed. They have no heart to take hold. In other lands the heads of the common people have been turned by the high wages paid during the war, and they have lost all sense of proportion. They are exhibiting a reckless and demoralizing extravagance. In other sections the common people have been made desperate by the profiteering and the waste which they have witnessed. They are disposed to fling com-

mon sense and sound principle to the winds. In every community of earth to-day there is need of those leaders who can furnish better impulses and a finer quality of inspiration for the great work of social repair.

How fine was the spirit shown by those Jews when once the leadership of Nehemiah was brought to bear upon them in the day of reconstruction! "So built we the wall, for the people had a mind to work; and they labored together from the rising of the sun until the stars appeared."

They were not working with their eyes on the clock. They were not just waiting for the whistle to blow. They were not trying to get through the day with as little effort as possible without actually losing their jobs. They were bent upon accomplishing something. They had some sense of joy and pride in their work. They wrought with their eyes upon a worthy goal.

In many lands to-day one of the gravest problems to be faced lies in the unwillingness of able-bodied men and women to engage again in ordinary productive effort. The abnormal conditions which prevailed for four years seemed to weaken the spirit of self-reliance and to replace the habit of personal industry with a vague sense of dependence

upon society as a whole for the needed supplies.

One of the tragic things in the work-a-day world to-day is the fact that so many people seem to have no pride nor joy in the work they do. Several years ago President Eliot, of Harvard, was addressing an audience of labor union men on Sunday afternoon in Fanueil Hall, Boston. He was speaking about the responsibilities of labor, and his address was packed with wise and cogent statement. The following Sunday President Driscoll, of the Central Labor Council of Boston, was addressing a similar audience in the same place. At one point in his address he looked up from the manuscript he was reading to say, "President Eliot spoke to you last Sunday about 'The Joy of Work.' " Instantly a wave of loud, derisive laughter swept over the audience. The idea that any man could be so utterly silly as to talk about "the joy of work" seemed to them like a bitter kind of joke. And that laughter was the saddest thing that old Fanueil Hall had heard in many a day. These men had lost all sense of pride and joy in their work without realizing apparently that thereby they were losing their own souls.

The manual laborer is not solely to blame.

The sorry conditions prevailing in much of our modern industry militate against the thing for which I would plead. When I was a boy growing up on an Iowa farm, the old village shoemaker made boots with tops on them for my father and for me. We would go in together and he would measure our feet, rights and lefts, and then select his leather and proceed to make two complete pairs of boots. When we went in ten days later to try them on, if they fitted, as they almost always did, he had the joy of seeing us walk off in them and he had the satisfaction of looking upon a completed piece of work from his own hands and brain. All this is much less easy in those huge shoeshops at Lynn or Brockton, Massachusetts, where thousands of men and women are working, each one performing a single monotonous bit of labor with a machine upon fifty thousand pairs of shoes which pass through his hands in the same period of time.

The wide introduction of machinery, the minute division of labor, and the consequent monotony of toil in many a factory, together with the long remove between the efforts of tens of thousands of men and women and the finished product, have a direful influence upon the artisan. We have overlaid the man

with the machine for the sake of the cheaper and more abundant supply of things.

One of the serious indictments of our present industrial order lies in the fact that it does not readily produce that morale which is needed in the factory as well as in the army. The surroundings of industry are often coarsening and debasing. Many of the articles manufactured are made "to sell rather than to serve." This underlying purpose rapidly debases the industry and degrades the workers. As some one has cleverly said, "The making of a cotton lie or a wooden lie reacts upon the morals of the man as much as the making of a spoken lie." The spirit of the place may be not one of good will but one of ill will between those who employ and those who are employed. All this is distinctly evil in its ultimate effect. There is a constant moral loss when work is done under such conditions or in such a mood. There is a tremendous economic loss where the work of the world is done in the wrong way, but the moral loss in personal aspiration, in that joy and pride in one's own work which ought to accompany all useful industry, in the fine sense of human fellowship in wholesome activity, is more terrible still. It was a glorious fact that those Jews under

this gifted leader stood ready to labor with enthusiasm from the rising of the sun until the stars appeared.

So long as men and women must work in order to live there is nothing else for it. And it is altogether best that it should be so. An endless series of holidays or even half-holidays would be perdition for the race. Those amiable loafers in the South Sea islands of whom Robert Louis Stevenson and Jack London write in such picturesque fashion, are not to be envied. It has been their sad lot to live where bread fruit and bananas can be picked off the trees in tropical abundance, enough in an hour to last for a week, where the lazy fish in the warm waters of the bay can almost be taken with the bare hand. But those conditions have not furnished us that robust and resourceful type of manhood which most appeals to the moral imagination. It would be the making of those easy-going natives if they had to live for a few centuries on Cape Cod or on the Labrador coast. It is by the discipline of sturdy effort that all the higher values are wrought out.

Nehemiah was ready also to pay the necessary price for that complete knowledge of the facts which would make him competent as a leader. When he reached Jerusalem, he did

not flood the community with advance notices of what he proposed to do for its uplift. Had there been newspapers in that day he would not have covered half pages of them with flaming advertisements of the "welfare work" he proposes to inaugurate.

"He took his beast one night and rode out over the city, taking stock of his task and of his resources. He did not propose to allow the wishes of a good heart to be a substitute for the knowledge of a good head. He insisted upon accurate information as a necessary preliminary in community building. He returned from his personal survey with that definite information. Seven of the important gateways of the city were in ruins; the streets were full of rubbish; walls were to be rebuilt; and all of this must be done by voluntary labor."¹

Thus he was able through his thorough knowledge of the situation and the inspiration he brought to develop the spirit needed for the great task of reconstruction. He organized the people in such a way as to make their service most effective. He distributed his forces so that in rebuilding the walls of the city "every man should built over against

¹The Bible as a Community Book, A. E. Holt, p. 56. The Womans Press, New York.

his own house." Here was that combination of self-interest and of public spirit which is always to be desired. Every man would want that part of the wall near his own home to be solidly built, so that if a breach should come under some hostile attack, it would not come there. By this bit of strategy he induced them to do square work, and square work only, in the reconstruction of the life of their city.

It is a good plan always to urge people to do the duty which lies nearest. That will be the best possible preparation for duties which lie further on. "Wisdom," David Starr Jordan used to say, "is knowing what to do next. Virtue is doing it." There are far-sighted people, alas, who are forever trying to love and pray for and Christianize their fellow beings on the other side of the globe, who have not yet learned to love the people who live on the other side of the street. Let every man do first the duty which lies nearest. Let him build over against his own life that particular part of the better world for which he is made responsible. It is a good division of labor when each man's name can thus be openly attached to the bit of work with which he is intrusted.

In the second place, Nehemiah showed the people the wider significance of what they

were called to do. He was asked at one time to go off for a trip into the country. He refused. "I am doing a great work," he replied, "I cannot come down."

He was laying bricks. But every brick went into a wall. The wall was to surround the capital city of his country as its main defense. And the city was Jerusalem, the place where the divine honor dwelt more conspicuously and more continuously for centuries than at any other spot on earth.

When we remember what the salvation of the world owes to the Jewish race; when we remember that the Jews wrote the Holy Scriptures of our own faith; when we remember that the Saviour of the world, the Desire of the Nations, was born in Bethlehem of Judaea of the house and lineage of David, we stand ready to indorse the prophet's claim. To lay bricks in a wall which protects the capital city of a people whose life is so bound up with the moral and spiritual advance of mankind, is a great work, and he had better not come down.

But this trusted leader was doing something other and greater than building a wall—he was aiding in the rebuilding of a nation's life. He knew that bricks and mortar, walls and battlements furnish no sure defense.

“The walls of Sparta are built of Spartans,” sang the Greek poet. The worst enemies of any city are inside rather than outside. “Except the Lord build the house, they labor in vain that build it. Except the Lord keep the city, the watchman waketh but in vain.” Except great principles and worthy ideals be securely lodged in the minds and hearts of the people who inhabit the city, nothing of lasting worth is accomplished. Therefore, along with his task of material achievement, Nehemiah drew the attention of the people to the law of God. “He gathered them together and opened the book and read therein distinctly, so that all the people could understand. He read from morning until midday, and all the people were very attentive to hear him.” He would have every man among them looking up into the face of his Maker saying, “Thy word have I hid in my heart, that I might not sin. Thy word is a lamp unto my feet and a light unto my path.”

Nehemiah had the full sense of stewardship in regard to the life of his country. Jerusalem was to be built as “a city that was compact together” because the house of the Lord was there, and all the tribes of earth would come up in thought, in desire, and in aspiration for the quality of spiritual leadership

there offered. He heard the voice of God saying to Israel: "I will bless thee, and thou shalt be a blessing. I will make of thee a great nation, and in thee shall all the nations of the earth be blessed." "Save Israel," God was saying to him in that high hour, "that Israel may help to save the world."

For any man to have the humblest part in laying line upon line, precept upon precept, thought upon thought, and aspiration upon aspiration, here a little and yonder a great deal, in that finer quality of national life, which was to reach out in Messianic fashion for the betterment of the whole earth, was indeed a great work. Where the sense of individual obligation is held apart from the broader social order it becomes weak and thin. It is the larger vision which fires the heart.

In the third place, the prophet united the militant and the constructive virtues. He was attacked by Sanballat, Tobiah, and Geshom, three first-class rascals in that far off time. They sneered at Nehemiah's undertaking. "What would these feeble Jews do? Will they fortify their city? If even a fox would go up by the wall, he would break down what they build." But the people had a mind to work, and they kept right on laying bricks.

Then the enemies of the divine purpose attacked them in open hostility, and the Hebrews had to defend themselves. "Let every man gird on his sword," their leader cried. And the builders went forth each one with his sword at his side. In one hand he carried his trowel, and with the other he could reach for his sword to repel the hostile attack. The work was great and large, and the people were scattered along the wall; but when the trumpet sounded announcing an attack, they went swiftly to that spot with their reinforcements and drove the enemy back. "So built we the wall; for people had a mind to work"—that was their rallying cry. And the wall went steadily up, and the moral fiber of the nation was steadily strengthened by devotion to a common task.

The two lines of effort here suggested may well be followed at this very hour. The militant and the constructive virtues are both in demand. The minds of all honest-hearted people to-day are strongly set upon that wholesome industry which ministers to the peace and prosperity of society. But the sword as well as the trowel has to be taken along. It is necessary for the friends of righteousness to smite hip and thigh the enemies of the divine purpose. The rum-seller,

the gambler, and the brothel-keeper, the industrial slacker, the political grafter, and the ruthless profiteer—these are the Sanballats of modern life, and they have to be fought all along the line. When they hinder the work of social reconstruction, they have to be beaten back that the good work may go on.

Here at this hour in our own land the worst enemies of the republic are not to be found among those red-mouthed individuals who are forever screaming about revolution. The actual influence of these showy, noisy souls upon the great body of our citizens, as we saw in the last presidential election, is almost negligible. The worst enemies are to be found among those who are too indifferent, too selfish, too preoccupied to raise a hand. "Let George do it!" Let anybody do it, so long as we are not disturbed.

Here we were in the summer of 1920 charged with the responsibility of selecting a President of the United States. In the face of the vital and vexing national questions he would have to consider, and in the face of the world problems with which he would have to deal, had there ever been a time when it was more important that a man, strong, wise, just, far-seeing, competent, statesmanlike, should be sent to the White House? What a

challenge the responsibility of selecting such a man offered to thoughtful, discriminating, patriotic, and honest citizens everywhere! You would have expected them to rise up and insist upon having their way rather than leave the grave responsibility of making suitable nominations to the short-sighted, partisan politicians who are always so actively on the job.

Here we were charged also with the responsibility of electing a Congress to deal in a large and just way with those vast problems at home and abroad, and to show us something better than the dallying and vamping in the United States Senate which has humiliated us all. It is the duty of every right-minded man and of every right-minded woman, now charged with a new political responsibility, to go forth with sword and trowel to fight and to build in that better quality of national life so sorely needed for our own security and for the wider service of the world's need.

I could speak of many different directions which this work of rebuilding might well take—let me name just two. There must come, in the first place, here in our own land as well as in other lands, a better type of industrial life. It is not a mere question of wages

and hours—wages are high to-day and the hours are being adjusted more and more with reference to the needs of life. It is a question as to the mood and temper in which men with capital and organizing, administrative ability, and men with muscle and mechanical skill shall act. Shall they act together in the spirit of cooperation and brotherhood, or shall they draw apart in the spirit of antagonism? In my judgment we shall only achieve that larger measure of peace and prosperity in the workaday world where it is so sorely needed as we realize these three great social principles.

1. There must come a more democratic spirit in the control of the great industries. Every man, whether he be a millionaire or a hodcarrier, is consulted as to who shall be the mayor of his city and who shall compose the city council. He is consulted as to who shall be the governor of his State and who shall sit in the Legislature. He is consulted as to who shall be President of the United States and who shall make up our national Congress. He is compelled to live under the laws made and executed by those officials, and it is only just that he should be consulted.

But touching that which affects his welfare and the welfare of his family much more inti-

mately and steadily than all this he has sometimes been scarcely consulted at all. He has been offered employment on certain terms, and has been told that he could either "take it or leave it" and that was all there was about it. He has not been consulted touching the various methods and conditions which affect his employment in that industry. He has not been called into conference, either personally or through his representatives, touching those policies which will determine the spirit and temper in which the work is to be done. He has been treated as a "hand" rather than as a man.

The man who invests his money and his organizing, administrative ability in any enterprise has a clear right to be heard touching the operation of that industry. And the plain men and women not possessed of capital or of five talents each of that organizing ability, but putting in for years together the best part of their lives in the work they do—they too have a right to be heard. And the broad-minded employers (of whom there are many to-day, and the number is steadily increasing) are recognizing that fact. They are encouraging the spirit of initiative, the extension of responsibility, the development of plans by the workers themselves for the

improvement of the enterprise and for the larger welfare of all those whose lives are bound up together in that economic organization.

One of the largest and most important railroad corporations in the country, the Pennsylvania, opened the New Year with a plan for consultation with their employees which will surely make for better relations. The plan provides for a system of committees, local and regional, culminating in a joint reviewing committee of the whole Pennsylvania system. On each one of these committees the managers and the employees have equal representation. Questions which arise are to be settled by the local or regional committee according to the issues involved, but the final authority is lodged with the joint reviewing committee, whose decisions are to be accepted as final. In order to prevent a possible deadlock in the committees through the lining up of employees' representatives on one side and the managers on the other, a two-thirds vote is required for all decisions. This plan does not deny the right to strike, but it insures a reasonable time for discussion of any differences or grievances before such action looking toward a strike could be taken. The hearty agreement upon this plan by both

managers and employees, giving to both sides a voice in determining questions of policy, promises a lessening of friction and an increase of the spirit of cooperation.

“Inasmuch as the workers contribute to production the indispensable factor of their toil and skill, the Christian thinker must recognize the fairness of labor’s insistence upon being heard in all adjustments which have to do with the industry. The battle for a voice in wage-fixing has been pretty well fought through; but industrial democracy really implies more than such collective bargaining in wages and hours. It implies that labor shall be heard in all questions which have to do with the conditions in which the laborer works, with the shop and its control, with the control of the industry itself through place on boards of directors. The trade union is fighting and winning a great battle against paternalism. Capitalists are not as a rule moved by impulses to oppression. Undoubtedly the majority of them mean well by their men. They are willing to do all within their power for the men except to let the men have the power to do for themselves. But paternalism is an insidious foe to democracy. . . . The Christian ideal is not a class struggle and a class triumph, but a coopera-

tion on all sides for the good of the whole community.”

2. There must come a more equitable distribution of the good things of life between those who toil mainly with their heads and those who toil mainly with their hands. You notice that I do not say equal, I say equitable. I believe that it is altogether just and desirable that to men of five talents of organizing and administrative ability there should be given an exceptional reward. It is in that way that the development of exceptional ability is stimulated. But the distribution has not always been equitable.

Let me put the matter in concrete form: Some years ago in the city of New York a gentleman died whose name was Cornelius Vanderbilt. He was a man possessed of many splendid traits of character in his personal and domestic life. He was highly esteemed and beloved by a wide circle of personal friends. He gave generously of his means to the work of religion, of education, and of charity. I am not singling him out for any sort of personal attack, which would be manifestly unfair. I merely select him as an outstanding figure in a certain system.

When this gentleman died we are told that he left a fortune in round numbers of one

hundred and eighty millions of dollars, which at that time was regarded as a very large fortune. The question arose instantly, How far did that one hundred and eighty millions of dollars represent a service actually rendered to society by Mr. Vanderbilt, a service for which society could well afford to pay him that sum of money? Or, How far did it represent money which was really earned by the engineers and the firemen, the brakemen and the section hands on the railroads he controlled? How far did it represent money paid by farmers who shipped their produce to market over those railroads? How far did it represent money contributed by the consumers of that produce who had to pay more because of the freight rates charged? How far did it represent money contributed by the passengers who traveled on those railroads? The money was undoubtedly in his hands, but did it represent an equitable payment made for an actual service rendered to society?

Let me ask another man to come forward and stand up alongside of Mr. Vanderbilt. If we should accept for the purpose of illustration the old Usher Chronology (sometimes printed in the margins of our Bibles) as being accurate, we would find that Adam and Eve lived here on earth four thousand and four

years before Christ. In round numbers, then, the human race, according to that reckoning, has been here on earth about six thousand years. Now, suppose that Adam had lived until this day. Suppose that he had worked steadily three hundred days in the year for those six thousand years. Suppose that he had been possessed of no ordinary ability but had been a man capable of earning one hundred dollars a day, which is very good pay—better than that received by any professor in Yale University at the present time. If Adam had worked for six thousand years, three hundred days in the year and had received one hundred dollars a day in wages over and above the cost of his keep, he too would have been at this time in possession of exactly \$180,000,000, not making allowance for the interest on his savings.

Now, the question arises, Did Mr. Vanderbilt, in his short lifetime, render a service to society equal in value to what a man capable of earning one hundred dollars a day would have rendered if he had worked three hundred days in the year for the period of six thousand years? I do not know what you think about it, but I do not believe that he did. If I were a betting man, I would put my money on Adam.

We all know that if every man had all that he earns by actual service rendered to society by the labor of either hand or brain, and if no man had any more than he earns by such service rendered, the whole industrial question would be settled. There must come a more equitable distribution of the good things of life between those who labor mainly with their hands and those who labor mainly with their heads.

“The many and varied schemes, now so vigorously undertaken by intelligent employers, of conciliation, arbitration, cooperation, profitsharing, and industrial partnership are not to be regarded as forms of beneficence or magnanimity. To initiate them in the spirit of paternalism or patronage or charity is, in the present temper of the working classes, to foredoom them to failure. They represent a candid recognition of the fact that the wage-system in its bare economic form must be supplemented, if it is not to be supplanted; that the line of division between employer and employed must be effaced by fraternalism, if it is not to be obliterated by socialism. Schemes of industrial reform must be incorporated with the business, adapted to the type of industry concerned, and charged to production. The proper payment for them

is not gratitude, but loyalty. They are one form of evidence that the industrial order, imperfect as it is, may be developed by intelligence and ingenuity into a system of mutual advantage, which is certainly more accessible, and may perhaps be more durable, than the vague ventures which social revolution now so lightly proposes to make.”¹

3. There must come a steadier exaltation of the human values at stake. What is it all for, this huge process of production, distribution, and exchange? What is the final office of these mills and mines, these farms and factories, these steamships and railroads, these stores and banks? The process certainly does not exist for the purpose of creating immense private fortunes in the hands of a few or for the mere increase of a cheaper and more abundant supply of things. The process is meant to minister to human well-being. Its office is to make human life richer, worthier, more joyous. It must stand or fall ultimately by its success or failure at that point.

It was John D. Rockefeller, Jr., who said: “The soundest industrial policy is that which has constantly in mind the welfare of employees as well as the making of profits.

¹ Reprinted from *The Christian Life in the Modern World* (p. 102), by F. G. Peabody, by permission of the publishers, The Macmillan Company.

When human considerations demand it this policy subordinates profit to welfare. Industrial relations are essentially human relations. The day has passed when the conception of industry as chiefly a revenue-producing process can be maintained."

The wealth of the nation is not indicated, as Ruskin used to argue in his strenuous way, by its broad acres, or by its mineral wealth, or by the thousands of miles of railroad that may have been built, or by the accumulated wealth stored up in its banks. "The wealth of the nation is indicated always by the number of healthy, happy, clear-eyed, and aspiring men, women, and children it can show." The human values are supreme and final.

Here is a man who builds a factory, and he carries it on in such fashion that the smoke which flies from his factory chimney is the black flag of piracy. Men and women are there being robbed of the finer results which should flow from their employment. They may or may not be receiving good wages, but they are not working in that mood and temper which makes for the development of the finer values. Here is another man on the other side of the city who builds a factory, and he carries it on in such a fashion that the smoke which flies from his chimney is

like a pillar of cloud by day guiding the people whose lives are bound up in that enterprise toward the land of promise. He shows so much of the spirit of social justice, so much consideration for the people in his employ, and he maintains such a spirit of cooperation and good will in the enterprise that the human values are being constantly advanced.

The man who builds and operates this second factory may be making shoes, or steam engines, or cotton cloth, or anything you please, but what is much more to the purpose he is making manhood and womanhood in the lives of all those who stand in his employ. We are to judge of the fitness or the unfitness of all methods of industry by their outcome in the creation or the destruction of these human values.

“The fundamental ethical teaching of Jesus is the supreme worth of every personality in the sight of God. The primary interest of Christianity in all economic problems is, therefore, that human values shall be kept in the first place. If modern societies could once be made to act upon the simple principle that a man’s life consisteth not in the abundance of the things that he possesseth, that all social institutions are made for man, not man for the institutions, and consequently

are to be judged by their effect on men, women, and children, the longest single stride toward the bringing in of the kingdom of God on earth would have been taken. For this principle, once set to work, would quickly reach out to most vital implications."

In the second place, there must come in this day of social rebuilding the development and maintenance of a finer quality of national soul. The most terrible thing the world saw during the Great War was not the outrage upon Belgium, awful as that was in its barbarity, nor the sinking of the *Lusitania* with the drowning of hundreds of helpless women and children, nor the judicial murder of men like Captain Fryatt or women like Edith Cavell. All this was frightful in the extreme, but there was something worse. The most terrible thing we saw in the Great War was the evidence of the utter decay of what had been a great national soul in Germany.

There was a Germany once, the Germany of Luther and Melanchthon, of Kant and Hegel, of Goethe and Schiller, of Beethoven and Bach, of Carl Schurz and Franz Sigel, which was honored and esteemed throughout the world. In that Germany all the nations of the earth were being blessed. But in the year 1914 the world suddenly awoke to the

fact that this Germany which had been held in honor was gone.

In the years following 1870 the German people turned over the keeping of their soul into the hands of certain false gods. The gospel most industriously preached in Germany during that period was not the Gospel according to Matthew, Mark, Luke, and John. It was the gospel according to Treitschke, Nietzsche, and Bernhardi. It was "another gospel" which was not "another" but a counsel of evil. In this gospel of the New Testament I read, "Among the Gentiles the great ones exercise lordship and dominion. It shall not be so among you. If any man would be great among you let him serve. The greatest of all is the servant of all."

But in this other gospel I find these virtues of compassion, pity, and self-sacrifice spurned as belonging to what these misguided men were pleased to call "the slave morality." "I denounce Christianity," said Nietzsche, "as the greatest of all possible corruptions, since it combats the good red blood of human life. The qualities of mercy, charity, self-sacrifice are utterly pernicious since they mean the transfer of power from the hands of the strong to the hands of the weak whose proper business it is to serve the strong. Therefore

be hard. Face life defiant. Live dangerously. Will to live in perfect power." So far Nietzsche! And this was the gospel industriously preached and practised in Germany during the years following 1870, and it brought about the decay of a great national soul.

Now all that will have to be changed. In the future, as in the past, we shall have to live with Germany and to reckon with Germany as one of the potent factors in the world's life—and we cannot live on good terms with a nation possessed of such a mood as that just indicated. It will have to be changed.

It cannot be changed by contempt, bitterness, and hatred. Satan does not cast out Satan. Beelzebub, the prince of the devils, does not turn around and cast out all the other devils. The quality of national life in Germany can only be changed by a finer quality of national soul in those countries with which Germany will have to live. There must be a finer quality of soul in Britain, in France, in Italy, and in the United States of America. And that plain fact brings home to us all an immediate sense of duty.

We can readily see the defects in other nations—are we equally ready to recognize

them in our own national life? It is for us to ask ourselves whether at this hour the stream of personal ambition and of self-interest is not running more strongly here in our own land than is the sense of the necessity for social discipline, for ordered activity, and for the acceptance of our full share of responsibility for the peace and good order of the world.

"If drunk with sight of power, we loose
Wild tongues that have not Thee in awe,
Such boasting as the Gentiles use
Or lesser breeds without the law:
Lord God of hosts, be with us yet,
Lest we forget, lest we forget.

"Far-called our navies melt away,
On dune and headland sinks the fire;
Lo, all our pomp of yesterday
Is one with Nineveh and Tyre!
Judge of the nations, spare us yet,
Lest we forget, lest we forget.

"The tumult and the shouting dies;
The captains and the kings depart;
Still stands Thine ancient sacrifice,
An humble and a contrite heart;
Lord God of hosts, be with us yet,
Lest we forget, lest we forget."

The duty of contributing to the development of that finer quality of national soul is immediate and personal. The government of this country is not at Washington—it has

never been at Washington. The government is here. It is here and there and yonder wherever the people are. The court of last appeal in this land is what the people think and feel and that upon which they are highly resolved. And to the development and maintenance of that public sentiment, that quality of national soul, every man and woman among us is constantly giving either of his best or some poor weak substitute which represents that which is second or third rate. And upon the quality of that common soul the issue of these great days will turn.

I have the feeling that the young people who have been privileged to live through the last six years, witnessing one of the great epochs in human history, will have a much more vivid sense of the content and meaning of this period and of its bearing upon the future of the race than they have of some of the significant periods of history in the past. I was told recently of a certain high school—I do not remember just where it was; it was not in Indiana and I hope it was not in Connecticut—where an examination was being held in history. The teacher placed certain questions on the blackboard and among the rest was this query: “Write what you know about Magna Charta.”

When the papers were handed in it was found that one young lady in the second year of high school had produced the following: "Magna Charta was a soldier in the Revolutionary War. He was shot in a battle and his wife at once went to the front to take care of him. But when she found that he was dead, Mrs. Charta took up his gun and said, 'Shoot if you must this old gray head, but I will fight it out on this line if it takes all summer.' "

The young lady had a number of historical references in her production, but, as we say in baseball, she did not get her hits very well "bunched." The young people of this generation will have a much more real and accurate sense of the meaning of these recent events during the Great War and of their bearing upon the further unfolding of our civilization.

It is a great time to be alive. And to be alive and young is heaven itself. For a thousand years other men and women will turn back and study with profound interest the significant history of the last six years and the still more significant history of those six years which are just ahead. They will realize more fully than do we the bearing of all that upon the whole future welfare of our race.

“For our own age this much can be said. The stake was never so great nor so widely realized. To shake ourselves free forever from the tyranny of war or to be condemned to the prospects of conflicts growing steadily more savage and destructive till civilization becomes its own murderer; to lift industrial life into a genuine cooperation between direction and labor, capital and brain and muscle, or to watch the world of industry desolated by struggles fiercer than in the fiercest days of the past; to rid the world of ancient forms of poverty and disease and behold joy in widest commonalty spread, or to acquiesce in still more glaring contrasts of wealth and poverty than we knew when the arts of exploitation were still comparatively young—these are the issues that face us to-day. Nothing seems too good to be hoped for; nothing too evil to be feared.”

It was the distinguished author of “The American Commonwealth,” James Bryce, who wrote these words in a letter to a friend less than a year ago: “In my judgment there has never been a time at which the systematic and impartial study of social and economic questions has been so urgent as at the present day. We stand on the threshold of a new age. The problems which confront us and

the other leading democratic states of the world are of the most complex and the most vital character and can only be solved by patient examination conducted in the spirit of scientific detachment accompanied by a wide diffusion of adult civilization. To avert the grave conflict between classes and interests we must in good time inquire into and determine so far as possible their courses and conditions. We need, therefore, to-day and at once a much more adequate provision for social research and for giving publicity to the result of such research. But to be most fruitful our work must be conceived in a large and liberal spirit."

How much it would mean for the development of this finer quality of national soul if, as Dr. William P. Merrill, of the Brick Church, New York, has pointed out, that fifteenth psalm, revered alike by Catholic, Protestant, and Hebrew, could be chanted in the terms of national and international life! In that event the ancient scripture would read like this:

"Lord, what nation shall stand in thy presence or dwell in thy holy hill? The nation that walketh uprightly, that setteth justice first and speaketh the truth in its heart. The nation that slandereth not its neighbors, nor

setteth spies upon another nation, nor cherisheth a grudge toward any people. The nation that sweareth to its own hurt and changeth not, in whose eyes a reprobate nation is despised. The nation that useth not its strength to oppress the weak or to destroy the helpless. The nation that doeth these things shall never be moved." If these noble sentiments might be embedded in the spirit of the nation's life, it would mean a quality of soul in which all the nations of the world would be blessed.

When I reflect upon the task of creating this spirit and temper among our people, I think instantly of the work of the teachers in our public schools. We saw at the beginning of this lecture that Nehemiah did not bring money nor material to the task of social rebuilding—no more do they, for the public has paid them so meagerly that they have little money to bring. It has been a reproach to the nation that these public servants in the only institution we have which speaks to all classes, all races, and all creeds alike should have been so sadly underpaid.

But, like the prophet of old, these public-school teachers bring to the work of rebuilding impulse, inspiration, and leadership. They are not merely engaged in the work of

imparting information. They are not merely teaching boys and girls to read, write, and add up columns of figures. They are doing something vastly more significant than merely increasing the measure of technical skill in each pupil. They are at work upon the task of maturing, enriching, and ennobling human personality at its most plastic period for a better America. They are steadily saying to the generation whose day of opportunity is just dawning, "Let us rise and build the better world that is to be."

The call of the hour is for trained, competent consecrated leaders to stamp that period of history which lies in the immediate future more clearly and more firmly with the likeness and image of the Son of God. We want men and women who know something of history so that all the foolish experiments which have been tried in the past and have failed will not have to be tried over again. We want men who know something of those sound economic principles which must underlie all human well-being and advance. We want men who know something of the psychology of the human mind, that they may be able to anticipate and rightly to appraise those thought movements which are destined to become controlling. We want men with the scientific

habit of mind so that they will be able to "draw the thing as they see it for the God of things as they are." And then coupled with all that skill in the use of the materials of human well-being, we want men and women of vision and high purpose who will work steadily for human betterment with their eyes and their minds upon that social order which hath foundations, whose builder and maker is God.





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